

(PainBody) Eckhart Tolle Compilation of his talks on transmuting with Emotional Pain-Body

[Speaker 1] (0:02 - 44:20)

The spiritual teaching or teacher, if it is true, says, okay, do you realize that you don't need to suffer anymore? Are you fed up enough with suffering or would you like to hang on to suffering? Anybody who has come here today has already suffered enough, otherwise you wouldn't be here.

So in a way your suffering has been wonderful because it's taken you to this point. I know that I wouldn't be sitting here without having had dreadful suffering and pain. So it's it's taken you here.

And now the message that comes is further suffering is not necessary if you voluntarily step into the new state of consciousness. You choose the kingdom of heaven. Life doesn't have to drag you into it, kick you into the kingdom of heaven.

It's painful. It did that to me, but now my job is to tell people that you don't have to wait for that to happen to you. Choose the new state and you are able to do that.

I wouldn't tell this to anybody, but not anybody comes here. If you come here, your level of consciousness, the new consciousness is sufficiently emerged already for you to understand what I mean when I say you can choose to live in the state that is free of suffering. You can choose the state in which suffering is not possible anymore.

Unhappiness does not arise. Not a state in which you close yourself and you become, okay nothing can touch me anymore. Protective shell, nothing to do with that, because if nothing can touch, if you have a protective shell around you, that means that all the beautiful and good things can't touch you anymore either.

That's not what it is. It's a state of complete openness, a state of such intense presence that unhappiness has nowhere to cling to anymore, because unhappiness can only cling to a mentally made sense of self, a little me, past, which moves continuously in past and future and continuously ignores the now. So the realization that in the now there are no problems and there is no unhappiness.

And the unhappy me that lives through past and future dissolves as you become present. That's the teaching. That's the very same message that the Buddha gave 2,600 years ago and a few people got it.

And then misinterpretation started, because the mind started getting in there and say, okay let's work this out. What does it really mean? How can we categorize it?

How can we make a system out of that? So as heavy superstructure of mind stuff arose

on top of the beautiful teaching. Do we need some air?

Some air may be nice. So this always happens. The mind tries to get in there and so the heaviness of religion arises on top of the purity and simplicity of the original teaching.

And this is the simplicity of the original teaching. We going back to that, freedom from pain is possible now. Now first that means you understand how pain arises.

It arises by not being present to this moment. By running away. By fighting.

By denying. By running away internally from what is. So that's how pain arises.

Always. When you accept what is, the new state of consciousness immediately is present. So you can't separate acceptance of what is from the new state of thoughtless awareness.

The moment you fully accept what is, the new state of thoughtless awareness is present. The whole mind stuff is resisting what is. Its very existence, the very ground for its existence is the continuous state of resistance to what is.

So resistance to is and the old consciousness go together. So our practice is to not resist what is and thereby access the power of life. And yet that may not immediately free you of all pain and suffering because humans have been in that state for many thousands of years.

And there is an energy field of pain that every human being inherits simply by the very fact that you are born into the human condition. Into the unenlightened painful human condition. In ultimately mad human condition up to this point.

You are born into that. So every human being has a share of human pain that comes even from very, as you're born into this world you're already born with a burden of pain. So this is a very important part of our practice and realization.

This is not a facile thing of saying okay from now on we can all be happy. It goes deeper than that and we are not running away also we are not running away from the fact that in you there lives an energy field of residue of past human pain. On a personal level pain from childhood that leaves residues, energetic residues, different things, painful things have happened to you in childhood and of course far beyond that in time.

But let's just talk from the level of your present existence in this form. Pain that is carried over from your childhood and beyond and leaves, doesn't go away completely, it leaves residues of pain and energy fields. Everything is energy.

Then those energy fields get together because they feel they vibrate at the same frequency. So emotional pain gathers into one mass of pain contracted energy that isn't flowing freely, an energy of that I call the pain body that humans carry inside, an energy

field of pain. And if you don't recognize that no matter how much spiritual practice you do and even what we are doing here, if you do not see, if you do not recognize how the pain body operates, it will trick you every time and you will lose consciousness through it.

So I want to address it now. After our break I would invite questions especially connected with dealing with the pain body in yourself and how to bring presence to it. So first we realize there is an energy field of pain in me that may manifest either as turbulence, anger, heaviness like depression, tightness, fear, whatever way it manifests, it's not pleasant, it's painful, it's past pain residues but very much alive still.

You carry it inside but you're not always conscious of it and I talk about it briefly in one chapter of the book, so we go into it a little bit more deeply now and now there's the added energy of presence that we take into the pain body. The pain body is sometimes dormant and sometimes active. It becomes active when you suddenly feel it very strongly, when it needs to feed on further experience of pain.

As it always has to do regularly, like it's a little entity almost, it needs feeding temporarily on the experience of further pain and you will know that this has happened when a relatively insignificant trigger produces an incredible outburst reaction of pain. A minor thing goes wrong or somebody says something or your partner does something or says something and there's suddenly a deep or even a thought comes in and suddenly it serves as a trigger for an immense arising of deep emotional pain. At that moment the pain body, this energy field, has come up out of its dormant state.

It is ready to feed on more pain. It produces first two ways in which it, I haven't quite put it that clearly in the book, I'll explain it in the next book, there are two ways in which it produces, it feeds on the further experience, because it's all you can feed on. You cannot, the pain body consists of that energy of pain it needs.

Please, where can I get more pain? It feeds on your thoughts when it's ready to rise up. It will control your thinking.

It rises into the mind and the mind, which is your thought activity, becomes aligned with the pain body. Every thought you think is destructive and painful and the pain body loves it. It gobbles up the energy of every thought that you think, every destructive and deeply negative thought.

It eats it up, so to speak. And it's having a good time. It's feeding.

And at that moment, one way of putting it is, one could say that that is the addictive quality of human pain. Addictive because it loves its pain. When the pain body has taken you over and has succeeded in pretending that that's who you are, all your thinking is completely aligned with it.

And it's feeding on it. At that very moment, the least thing you want, the last thing you want is to be free of pain. At that moment, pain is what you want because at that moment you are the pain body.

And anybody who tells you that if I came into your life at that moment and gave you this message that a life free from pain is possible, you would hit me over the head. Because the pain body would be there and I would be talking to the pain body and the pain body would be talking back at me. So the pain body needs to come in periodically.

And you will all, you all have experienced it with partners. Finding the ideal partner and after a few weeks, realizing that there's another side to them that periodically they become a little monster. And then thinking, oh I must have made a dreadful mistake.

You haven't. Everybody has a pain body, including yourself. But it's a bit more difficult to see the little monster coming up in yourself.

Now the pain body will use your thinking. It will feed on your negative and destructive thinking. It can go on.

Now how long the feeding time lasts of a particular pain body varies greatly from person to person. It could be a brief one, a pain body that feeds very quickly, could be an hour or two. Some pain bodies have a feeding time of several weeks, even months.

That's extreme. And in very extreme cases there are some pain bodies that are, have virtually no dormant stage. They are continuously feeding and active.

But that's more rare. But it also happens. These, you sometimes meet people who are, and you look into their eyes and you can see they are, the pain body is looking at you through their eyes and they are waiting for an excuse to have more, they want you to give them a painful reaction.

They want you to be angry with them. They want you to attack them. That's people who are totally possessed by the pain body.

So level one, pain body feeds on your thinking. Level two, pain body feeds on the feedback of emotional pain from other people. So it will not only use your thinking, it might even predominantly use somebody else's reactions.

In relationships, when the pain body is ready to arise and feed, it will provoke a reaction in your partner, or the partner does it to you, pushes the right buttons, because it wants pain. The pain body loves the drama. This is why drama is an essential part of most relationships.

The pain body needs feeding. And you could be saying, suddenly it comes in. At the slightest trigger, there it is.

So it feeds on the other person's reaction, and that's where drama arises in the relationship. And just look, give me more pain, please. And the mind is aligned with it, so the mind will find wonderful ways of rationalizing why it'll add to it, through heated discussions or shouting matches.

So it's totally, and then the other person's pain body awakens, and the two feed on each other, until feeding time is over. And the two pain bodies subside, go to sleep, digesting the food, and then the relationship for a while is harmonious again. And then the cycle starts again.

So pain body feeding on thinking, pain body feeding on other people's reactions. Now I mentioned last night, the unhappy me, a mind pattern that people are identified with, an unhappy sense of self. This mind pattern, when the pain body is active, becomes amplified.

Its energy, the energy of the unhappy me, when the pain body moves into that mind pattern, that already has been telling you, your life isn't good enough, and so on. And you may not make it, and life has passed me by, and so on. Now the pain body moves into that mind pattern, and its energy gets amplified ten times, twenty times, fifty times, a hundred times.

In other words, the unhappy me, when the pain body arises and flows into that mind structure, the emotion flows into the mind structure, the unhappy sense of me becomes dreadfully unhappy, and loves its unhappiness. That's what it consists of. Now all that it is, it is not a foreign body that lives in you.

It is, there's nothing that is not life energy. Even the pain body is life energy, except that it isn't flowing freely. It's got stuck somewhere.

And when energy gets stuck and cannot flow freely, pain arises. Like a river, if a river cannot flow, the water accumulates and pressure accumulates. But it's really, it's beautiful life energy.

The water is still beautiful, but there's pressure accumulating inside. That's what the pain body is. Now, as we bring presence, this consciousness into the pain body, it no longer, can no longer fool you into completely identifying with it.

The presence, as the pain arises, from now on, and many of you are already practicing that, pain arises, the pain body comes up, and at that moment you will recognize it as the pain body. That's the beginning of freedom from it. The recognition, when it comes, slight trigger, provocation, even a thought, deep pain arises, in whatever form.

In some people it's a very active pain, active, aggressive pain. In other persons it's a passive form of pain, poor, little me, victim pain. Doesn't matter which pain bodies have different qualities in different people.

It may be turbulence or heaviness or tightness or constriction, it doesn't matter what it is. As it arises, you will know there is a witnessing presence, and you watch, oops, there's the pain body, and you feel the energy field of it in your body. Often you can feel it in the solar plexus or stomach area, sometimes in the belly, as a dreadful sense of, oh, heaviness, or some people perceive it as a big hole, a gaping hole inside, or it may be intense anger.

But whatever it is, you watch it. This is why sitting here is so helpful, because the witnessing presence, which is part of this new state of consciousness, gets so much strengthened simply by sitting in this energy field. So the watcher will be there, watching the pain, so the pain cannot use your mind anymore.

It cannot feed on your thinking, because you're watching it directly. It cannot creep into your mind and then become an unhappy me. So all that's left of the pain is an energy field of turbulence or heaviness, but the pain has not become an unhappy me, an unhappy sense of self, of who you are.

That's the beginning of the end of the pain. But our practice is allowing what is to be, and that also applies as long as the pain body is there in you, allowing the pain that is there in you also to be. That is a very powerful practice.

So I'm not saying we are not fighting the pain, we are not even trying to get rid of it. You bring the consciousness, which is a very compassionate state of allowing what is its very powerful state, it implies your present, as the one who is able to allow, you are the one who is able to allow the pain to be. You know you're not creating this pain at this moment, because you practice accepting what is.

So it's not pain that you are creating, it's old pain. You bring the acceptance to the old pain. This wonderful state, this powerful practice, it does not just concern what happens to you externally, allowing this moment to be as it is, it includes the arising of pain and the pain body.

You watch it, feel it, allow it. So you bring presence into it. You meet, the presence meets the pain body.

Here's the pain body, and there comes the silent space of presence. Okay. And you hold the state of presence as the turbulence happens.

Then the pain body is not replenishing itself. You've cut the link between the pain body and your thought processes. It's not feeding on your thinking anymore.

You're watching it. Now the best time to catch it and watch it is as it first arises in you. When you first notice it arising, to immediately become very alert with every cell of your body, and feel it.

There it is. And stay alert. Stay present, continue to watch.

This is the beginning of the transmutation of pain. The more you watch, the less it can feed. It loses its energy charge every time you stay present as the watcher of it.

It's not gaining new energy. In fact, it's losing energy as the pain body, but the very energy that was trapped in there as the pain body becomes part of the aliveness of who you are. Many people's life energy is, to a large extent, trapped in their pain body.

They have little access to their aliveness because the pain absorbs so much of their aliveness. And it's all trapped in there, in a big unhappy me. And nothing is flowing.

There's no flow whatsoever. There's only a big, huge contraction. Many human beings are one big contraction.

That's amazing. The egoic state is one big contracted state. Nothing flows.

And as the energy becomes freed that's in the pain body, there's an incredible increase in aliveness and vitality. And of course, pain goes. It won't, it will not go the very first time you do it.

You will have to do it many times. It will, many times it will try to arise again and it will arise. Many times you will lose it.

You will lose yourself in it again. That's right. It's all part of this.

There will be times when it will take you over again and afterwards you remember, oh, there it was and I missed it completely. You might have gone through three hours of drama with your partner and afterwards you say, oh, that was the pain body. I missed it completely.

That's all right. Next time maybe you'll catch it and know that it's there. The good thing is that the pain body becomes actually your ally in your presence practice because without it very few people would have enough motivation to enter the new state of consciousness.

Every time the pain body comes, until you know this fact, the pain body will trick you every time and you will lose consciousness every time. But now that you know this, whenever it comes, it becomes incorporated into your practice of presence. So the more often it comes, the better it is.

You're lucky. If you have a strong pain body, you're lucky. It's good for your practice.

It can become a great teacher. That is actually the most powerful part of your practice is to work with the pain body and see how quickly the transmutation happens when it no longer is an unhappy me. It's simply pain.

Not pleasant, but you can allow it and there's an incredible intensification of presence every time you bring it to the pain body. Now those of you who have very dense or heavy pain bodies will need more intense presence. Most people that I know who have gone to become almost free of pain, there are not yet many who are completely free, but there will be, are people who have had very dense pain bodies because their motivation is stronger to be free.

In Eastern terms, we are talking about karma. Karma really ultimately is all the conditioning from the past, including the past pain that you mistakenly believe is who you are. Karma is to be identified with all past conditioning and to be condemned to relive and act out continuously your past conditioning.

So pain body is an important aspect of karma. So what we are addressing here is going beyond the unconsciousness that is karma. What we are talking about here is actually the dissolving of karma.

There would be no end to karma otherwise because it renews itself. That's why it's often likened to a wheel. It renews itself continuously.

This is an end to pain, an end to suffering. Use, all the questions after the break, I'm sure there will be quite a few, use your relationships in your practice and realize that no matter who you choose as your partner, they will have a pain body. Don't look for the ideal partner without a pain body.

And that's good. And use the relationship because it's so much easier to become aware of your own pain body in a relationship than if you live alone. Great opportunity for practice.

And we'll address that in a little bit more detail perhaps after the break. Both of you, if both of you understand how it works, you could have an agreement that you will help each other when the pain body arises in the other person so that the other can stay very, very present instead of going into reactivity. Stay very, very present.

And if the partner gets taken over by the pain body, stay so present that you allow it without reacting and thinking that that's who that person is. Allowing it. If your partner doesn't want to cooperate, you just do it for yourself.

It only takes one person ultimately to be free. It's great if he or she does. For many women, pain body arises as the approaching menstrual cycle comes.

I mentioned it briefly in the book. Because there's so much collective female pain, there is a, there are, one aspect of pain body is collective human pain. Now collective may be the pain of a nation that you belong to.

Certain nations have more of a heaviness to them than other nations. The new world has

relatively less heaviness to it than the old world. Because the old world, Europe, Asia to some extent, there's so much past there.

There's so much, the heaviness of past and the heaviness of past pain is very much apparent. Certain countries, you just get off the plane, and if you're sensitive, you feel the energy field of the collective pain body. Eastern Europe, in many countries, you can feel it when you, the moment you step.

Germany, I feel it the moment I step off the plane. Russia. And every individual who lives part of their pain body is the collective pain body.

So it's not just a past. Pain body is never a personal problem of yours. It's the human condition.

It's your share in the human condition. Not a personal problem. There are no personal problem.

Every pain that you have in your life is your share of the human condition manifesting in a particular form. So there's one aspect of the collective pain body is the nation, the national. United States has some pain body, but less karma.

There's less karma here than European states, and certainly some European states. And even such a thing as a relatively short-lived like Vietnam War or something adds a bit to the collective pain body, the experience. Fifty million men, fifty thousand men killed in some distant country.

And Secretary of State at that time in his autobiography now says, well, in retrospect, it was probably a mistake. Human madness. Just one more manifestation of human madness.

But if you and some of you were actually, I know, had to go there and suffer pain there, and that's fine. You work with that now. Now there's also female pain, collective pain body.

Just as there's a male collective pain body, the female collective pain body that every woman partakes in has to do with dreadful pain suffered particularly through women being treated as slaves and as worthless property for thousands of years. Not always. There was a time before that when women had their rightful place.

But for thousands of years in most countries, women became victim of the patriarchal mind-dominated state of consciousness. So that becomes particularly pronounced when the menstrual cycle starts, the very thing that is the femininity in you on the biological level is very painful. It awakens the female pain body just as it happens.

And this is, in the old traditional teachings in Buddhism they say, no, women can never

make it. They can't become enlightened because every time they go through their cycle they lose consciousness. So they say, okay, we'll have to exclude women.

And they did. And so it's become more and more lifeless by doing that. And it's become more and more mind-dominated.

The very fact is that the opposite is true. If women can use that knowing that that is the time particularly when the pain body arises and become present at that time, it will be through that that women become very quickly now free of their pain body by bringing presence into, especially when the pain body arises at the approaching menstrual cycle, bring presence into that and become very alert. Watch the pain arising.

Watch it, allow it to be. Be compassionate towards it, which is what the allowing is. Be compassionate, the compassionate one who allows the pain to be and who is able to hold it, to hold the turbulence.

The state of presence is always a gentle embracing of what is. It's bringing a gentleness to it which is a very powerful gentleness. Bringing the gentleness to it and embracing what is and holding it in that embrace.

And you stay present as you hold your pain, the pain, and watch the turbulence of it. Hold it. The more you hold it, the stronger, very, very quickly your sense of presence grows much, much stronger as you hold the pain.

And the pain will slowly lessen. But it no longer matters because your acceptance of the pain is so total, you're not making that moment into a means to an end because I want to get to the end of my pain. Your acceptance of pain is complete and that's where your spiritual power lies, in fully accepting it.

But of course now it hasn't become you. It hasn't become an unhappy me. You are fully there, you're fully present with it, you fully accept that there's a pain body vibrating in you.

And you may have to hold that pain for quite a while when the cycle comes. It can go on for a few days and hold, bring presence to it. You may occasionally lose it and then remember again and be present with it again.

By losing it I mean it may succeed in moving into your mind and control your thinking again. And then suddenly you'll remember and you hold it, holding it. So that pain becomes incredible teacher and every time it happens you bring the presence to it.

That's why women are going, it's already, there's always more women coming to consciousness groups than men. Women will move forward more quickly now than men. I've seen that.

I'm seeing it all the time. And part of the reason is that they'll be able to work with their pain bodies, which up to now has looked, has been a great obstacle, now becomes a great help as you bring the presence to it. Men still have, are less in touch with their bodies, more, women of course are also in the mind, but men even more deeply entrenched in their mind structures.

So there's a different, they of course also have pain bodies, but the predominant thing for men is identification with their head. The predominant thing for women is identification with pain body. So that's, these are just the focal points.

Wonderful practice. And I'd love to know after the break, those of you who have already been practicing after reading the book, how you're doing, and how it's, what obstacles there are, how, where it is becoming difficult, or any questions that arise out of that. But it is, it is so, this practice is so easy and so wonderful and so powerful that it's amazing that it's taken humans so long to get to this point.

But transformation can be very quick now. Very quick. So make your pain body into your ally.

Your pain body is not your enemy. When you make it into an enemy, that's the old minds thing starting over and making even the pain body into a problem. How can I get rid of it?

Let's ask a question if one arises. Would you want to ask a question? Is the microphone going there?

While the microphone travels there, we are present, not waiting for anything to happen.

[Speaker 4] (44:29 - 44:58)

Hello. Hi. I'm wondering how you handle when two people's pain bodies collide Oh, yes.

For example, there's, well, my wife, who I love very deeply, there's my raging pain body, and then there's my pain in the ass body, which sometimes rages back. And I'm wondering how one handles that. Yes.

[Speaker 1] (45:00 - 57:04)

Now use the relationship as an essential part of your practice. The pain body is not there continuously. As you know, it arises at times.

And it will start arising in one person, either you or your partner. Be there as it arises in yourself. Watch the beginning of it, the beginning of pain.

That implies that you are there. That implies, I wouldn't be telling this if you did not have the necessary degree of presence to be there as the witness. But you have now, if only

after sitting here for three hours, there is enough presence for you to be there as the witness of the pain as it arises.

If you catch it at an early stage, it's easier to stay present and it won't take you over. If it arises so quickly, and that happens in certain pain bodies whose energy field predominantly is anger, anger has a fiery quality to it, and an angry pain body as opposed to a heavy, depressed pain body, an angry pain body, you have virtually no time to watch it arising, because it arises like an explosion. And if they are fully fledged, in one second.

So if it's an angry pain body, it's very hard to watch it arising because it arises explosively. If it's a different pain body, a heavy one, a fearful one, it's easier to watch it arising and trying to get into your mind. So being there as it starts, the partner can be very helpful, because you may already at an early stage become identified with it and start to argue, and of course the arguing will already be energized by the pain that lies behind the mental rationalizations and arguments.

And your partner may still be present and become intensely present and watch as your pain body arises, your partner watches the arising. If you can't watch the arising of your own pain body, which sometimes you may not be able to yet, your partner can do it for you almost. That's how wonderful the relationship can work.

Your partner becomes the witness. If you lose the witness, your partner becomes the witness. This can be a very powerful practice.

So what then happens, if I'm with a partner, I can see the pain body arising and already creeping into her mind, wanting me to react, enter the state of intense presence, which is also a state of great openness. And you feel immediately every cell of your body vibrates with life. And you hold that state of complete openness and presence and you watch the arising of the partner's pain body going through the mind.

Now it will try every trick to pull you into unconscious reaction to the pain body. Pain bodies have extreme cleverness. Your partner will try every trick, it will try, it will push buttons that have worked in the past every time in making you unconscious.

Say just the right thing that he or she knows is going to make you unconscious and give an emotional reaction. And you stay present. Do it for them.

If they lose themselves in the pain body, you hold the presence and watch how the pain body tries every trick to get you, to pull you into unconsciousness. And that presence is always, it emanates as an energy field around you. So if you are with someone, if you stay intensely present, there's an emanation of presence around you.

It's very hard for a pain body to remain active for long in the energy field of presence, even if it comes from another person. Now it may be that the pain body will remove

itself, the person will run out of the room, or jump in the car and drive off, or there will be a sudden, and this can happen and it's miraculous, in the middle of being taken over by the pain body there's an awakening and there's a sudden aware presence that suddenly is awakened and you're able to watch the intense pain taking place. It could even happen in the middle of a shouting, you're shouting at your partner, and at that moment the presence arises.

And what that feels like is like you're an actor on stage acting out a script, a very powerful script, forgotten that you're acting out a script, and suddenly there's a remembering that this is just acting out, an acting out of a conditioned pattern. And there's suddenly a watching presence there. That's amazing.

So you help each other, if the other person loses him or herself, you stay present. Presence never means that you withdraw or protect the present yourself. And you need to be, this is why being here is helpful, to become familiar with the state of presence.

Some people mistake it for a state of aloofness, when let's say you're being attacked by your partner's pain body, and then you go into withdrawal, it looks like this. That's not presence. And then even the death of the partner, the death of the little me can say, okay, I'm beyond that, I'm not touched by the pain body, I'm beyond such unconsciousness.

So presence is open, complete, it's the allowing, you allow your partner to be where he or she is. It's a deep allowing, vast power comes with that. And again, you're embracing, whether you embrace your own pain, or you embrace your partner's pain, and you can remain in a state of love, and you realize there's the movement of pain.

And you don't need to point it out through words, that probably wouldn't work anyway at that point. But also be careful that the pain bodies are very cunning, it is plain possible that your pain body may be arising and projecting something at that moment and saying to your partner, there's your pain body. All kinds of things can happen, but if you're present, that'll be fine.

I know of some couples who give themselves a secret signal when the other notices the pain body arising in the partner. And for some that works, a little hand signal, or the, just, but it can be, sometimes it doesn't work at all when the pain body has a, it can, it can, the pain body is already there, and is being told something, and of course the reactive force can be very strong then. One signal that definitely doesn't work that somebody suggested to me is...

So, it is, it's helpful sometimes after you've had an interaction governed by the pain body, to talk about it and see where it's started, where it came in first, how it used the mind, how it used arguments and mental positions of me being right and you being wrong, how it moved into those mind structures, and talk about it afterwards. So it's a

good practice occasionally to retrospectively bring presence into an event when you got completely taken over by it. So after consciousness has returned, you kissed and made up and had a nice meal, or whatever else you have afterwards, and then talk about it, and isn't that, that was the pain body, did it start in you or in me?

Let's see, let's trace it back to the beginning. There it was, the beginning movement when, when you, you didn't phone me to let me know you were going to be late, or you didn't put the garbage out, the most, it can start with very insignificant things. So retrospectively to bring presence into the whole growth of it, and then next time see if you can be present as it happens.

Wonderful practice, and whenever you lose it, afterwards see where you lost it, not in some kind of, oh I have failed to strengthen the little me that isn't good enough, no, just looking at it objectively, see that's where it started. That's where the whole pain movement started. That's good practice too.

So see, talk to your partner and see, so you can help each other in it. It makes it easier if you help each other. Because it's always one partner when it comes into one person, the other will still be for a little while conscious, so that can, that's a great advantage.

Next time I come, let me know how it's going. The mic is coming.

[Speaker 3] (57:14 - 57:30)

I wanted to ask you about consciousness in children and if we can prevent them from having the pain.

[Speaker 1] (57:30 - 1:05:22)

Oh, that's a good question, yes. Asking about consciousness in children and if we can prevent children from having or developing a pain body. Now, many children absorb pain body at an early age from their parents pain body.

That adds greatly to, some pain is already present in every human being even as they come into this world, but that adds greatly to the personal pain body. You absorb the pain. It happened, my pain body grew very quickly in the first six, seven years of my life because my parents pain bodies were both there with great intensity.

Many homes are like that, so children absorb their parents pain body. Now, of course, you're asking the question for the people in this room and they're all, there's consciousness moving in. The most helpful thing you can do with children is to bring consciousness into your own pain body or if you live with a partner, you do it, both of you do it so that you don't emanate and act out continuously pain body and then they absorb it.

Now, but even those, even children where parents are not getting lost in their pain body, they will still have a certain amount of pain and many children, even four, three or four year olds, you can often observe how an angel within a few seconds, in a matter of seconds, will can be transformed into a screaming monster. The transformation is so amazing, we take it for granted that that's normal. This beautiful being, light shining out of his or her eyes, not much mind started yet, the egoic me is not very strong yet, so there's still a lot of being flowing through their eyes and suddenly they go into dreadful contraction and throw themselves on the floor and start screaming.

That's the pain body. And it's relatively short lived with children because it doesn't, their mind isn't developed enough for the pain body to hang on in their mind for a long period of time. So it goes through quickly and believes them, it subsides again quickly.

Now, the greatest thing you can do for children is to point out to them that there's something happening, after an event like that, a screaming fate or what other children may do, other things, extreme withdrawal or something, to say what happened when this energy, do you remember yesterday when you had the screaming fate? What happened there? Who was that?

I see by talking, by pointing out that there was an energy movement in the child and perhaps giving it a name, you can help the child to stay present and watch it as it arises. You can't do it in the middle of it, you'll have to do it afterwards. You can't talk to a screaming monster.

But when the angel is back, you talk to the angel and say, who was that monster? Not to induce any guilt or anything like that, in an interested way, isn't that funny, where does that come from? Has he got a name?

And then next time it happens, just as it arises, oh there, so and so is back. You can say it even while it's happening, although of course that won't wake them up at that point, but a little bit of awareness will be there at that point. And after it has subsided, you say again, oh it was again, wasn't that funny?

And if you can catch the arising of the pain body in the child just as it first starts, you can say, oh it's coming on, can you feel it? That means very quickly the witnessing presence in the child will grow and they can actually watch the movement of the pain body in themselves. And that is wonderful, that's something that every parent, everybody who sits here can do easily.

So you're not trying to get rid of it, it's almost like it's a phenomenon that you and the child together contemplate. And you have to admit openly if your own pain body has taken you over, you can say, do you know what, that was the same thing that happened in me, what happened this morning, you talk to the child, that was mine. And a point may come when the child may tell you, oh there's your pain body.

That is a truly functional home when that happens. And children can do that. And they would love to be there as the watcher.

It's like a game, it's fun. Here's something to surrender to. Now even with something before we ask the next question, even with something like that, this is a minor irritation, unless your pain body is ready to awaken, in which fact it could be a big irritation.

Or unfortunately it's stopped now, but I was just... Anything like that, you can practice even with little irritations, see if you can be in complete acceptance of what was up to this point irritating, just completely allowing it, allowing it totally. So you work with it, whatever it is, you work with it, allowing it totally, and see what happens.

Anything that you allow totally takes you into peace, into the state of great peace. It's amazing. Anything that you allow completely.

So that's the work with children, it's wonderful.

[Speaker 4] (1:05:34 - 1:05:43)

All of us have pain bodies, as you point out, and most of us go to a job. And I'm wondering if you can use...

[Speaker 1] (1:05:50 - 1:16:38)

Now at work, usually you go into an environment that is dominated by little me's and egos, and big ego structures, unconsciousness at work, many big organizations are still run, there are maybe a few exceptions, but many organizations are still run by that consciousness, that state of consciousness. So, a great help is not to expect others to be conscious, not to expect consciousness where there isn't consciousness. You will be very often, as you do this practice for yourself, you will very easily observe unconsciousness and pain bodies arising in other people at work, being acted out through their mind, and it will happen continuously, in some companies more than in others.

And it's the same practice because it's basically a relationship, it's bringing presence into relationships. When pain body arises in somebody else, don't go into the reactivity that would be the little me fighting somebody's pain body, which can easily trigger your own pain body, and you get a big argument. The practice is relinquishing the reactivity of the little me, so you allow unconsciousness in the other person.

Doesn't mean you give in every time. It's getting hold of the state of presence and bringing presence into your work, to the conference table, to the committee meeting, and as you sit there, little egos having their battles all around the table, you watch and perhaps for a moment you remember this moment, and that brings back the state of presence, and then you sit there in the state of, you feel intensely connected with the body, and you watch everybody's contribution without mental judgment, you bring

presence to the conference table, to the committee meeting, not the reactivity of the me. And then you sit there and you think, you may find yourself making a contribution and saying something out of the state of presence, and it will bring a different quality to the whole interaction.

There's one person there who brings in a different consciousness, and then see what happens. So instead of, there's nothing you can do to change others as such. And most of the world still lives in unconsciousness.

That's how it is. Don't expect it to be otherwise. So it's allowing, it's in the allowing people their unconsciousness, this by the way also implies to your relationships with other people like long-standing relationships with parents, which to many people, or children, grown-up children and parents, for many people that's a very problematic area, because there's so much past in there.

There's often so much unconsciousness and dysfunction in families. So the most beautiful thing happens when you can, let's say it's your parents, when you can allow your parents completely to be who they are. You give up, which is really the little me, you give up the desire to be understood by them.

The little me says, you need to understand me. They won't. But a weight, you will feel a weight being taken off your shoulders when you, there's a relinquishing of the need to be understood by your parents.

Oh, that's a relief, they don't need to understand me. And then there's a letting go, as this all comes with presence, there's a letting go of wanting them to be different, wanting them to behave differently, accusing them of having done this or that, or having failed to do this or that. There was nobody there to have failed.

There was just unconsciousness in motion, nothing personal in it. They did what they could do, according to their level of consciousness. Really, there was nobody there to ever have done anything or not done anything.

It was unconsciousness playing itself out. That's why Jesus said, if you want to know the truth forgive them, for they know not what they do. When you realize, they didn't know any better, there wasn't enough consciousness.

If Jesus had lived now, he would have said, forgive them, for they are completely unconscious. That's what it means. It's just unconsciousness playing itself out.

And then even that drops away, the feeling that they should have done something differently. And the more presence arises in you, the more you realize nobody ever did anything to you. The presence, it's only the little, the identity of the little me feels hurt or injured.

When the dimension of presence arises, presence always remained totally pristine, totally pure, totally fresh and new, nothing ever happened to it. The reality of who you are, nothing ever happened to that, no matter what pain was inflicted on you in your childhood. As presence emerges, you realize there's a dimension in you that was never touched.

And then forgiveness happens automatically. You don't have to try to forgive. As long as you try to forgive, it's not really working.

Oh, I should be forgiving, because I'm spiritual. You cannot really make yourself. Forgiveness happens naturally as presence arises and you feel the vastness of who you truly are, beyond the little me.

Forgiveness is just there. You don't even have a word for it anymore. So it's really, towards all relationships, whether at work or with parents, between parents and children, the most powerful tool is to allow everyone to be who they are, which is an aspect of allowing this moment to be as it is.

On the canvas of this moment, very often people will appear in it. Very often this moment will come to you as a person. It may come to you as a person's pain body, coming out of this, at you.

Okay. The practice is, allow it to be. That's where power flows through.

The mind says, no, you can't allow it to be. You should be doing something about it. The most powerful transformation happens through allowing to be.

So when I say, allow the present moment to be, very often that means, allow this person to be. Allow the unconsciousness to be there. It's fine.

And then you will notice relationships with your parents improve dramatically when you give up the desire to be understood. You don't need that anymore. You realize there was nobody there who ever did anything to you or failed to do anything.

So you can see miraculous transformations in situations through allowing. That's where the vast power comes through, whether it's at work or with, you can try it out. What's coming up soon?

Thanksgiving? Wonderful place to practice when all the family gets together. For some people it's agony having to go through that.

Now, this time, see if you can bring in complete acceptance of what is. Everybody around the table happens to be part of this moment then. Allow this moment, including the turkey dinner and whatever it is, people acting out their conditioned behavior.

You can predict what they're going to say next because they said the same thing ten

years ago. Allow it to be. And then your next practice will be Christmas.

They get together again. There's always, there's always something that's always a good and the ultimate test is parents. You may, Ram Dass said his famous statement, if you think you're so enlightened, go and spend a week with your parents.

[Speaker 3] (1:16:52 - 1:17:02)

Can you say a little bit about the intense pain of losing somebody through death, somebody who you're really close to, or the pain of a marriage dissolution?

[Speaker 1] (1:17:02 - 2:18:53)

Yes, thank you. Now, the pain of great loss, either loss of a loved one through death or loss of a relationship, which is also a close relationship, is also a kind of death. There may be some situations where surrendering to what is seems impossible.

Some situations are intrinsically so painful that you just, no matter, you may have been successfully practicing surrendering to what is, but suddenly something happens and you just can't and intense pain arises. And this is the second level of surrender. The first level of surrender is surrendering to what is.

That's the most perfect surrender. But this may not be the possible yet. The second level of surrender is to surrender to what you feel.

So if pain arises, because you couldn't surrender on level one to what is, it just wasn't possible, if pain arises, you surrender to the pain. You accept the pain. And that is a strange thing at first.

Everything inside you says, no, this is dreadful. I don't want the pain. The pain may flow into your mind.

But if you surrender to the pain, that can be a wonderful opening, the pain of loss, deep loss. Feel it and accept the pain that you feel so completely that almost as if there's not a person there anymore who is suffering the pain. There's only the pain.

And there's a complete acceptance of that. At first, it's very, it seems unnatural to do that. But as you continue to accept it and be with the pain, instead of running away from it, you will, after a while, something happens.

And the pain turns around and you feel it. And there's suddenly a vast peace underneath the pain, which is not a denial of the pain. It's only by going into the pain and allowing it, you touch it suddenly.

Whenever there's loss, whether a big loss or a little loss, it's an opportunity. You're the fabric of your existence, and suddenly a hole appears in it. Something vital is gone.

That is an emptiness. Great loss leaves a feeling of great emptiness. And that great emptiness at first is deep pain, because there's a reaction.

The emptiness is painful. The reactive me reacts. Now, if you allow the emptiness to be, that is there where there was that being is gone, there's a hole.

The winds of grace blow through that hole that is left when there's great loss. There's an incredible opportunity there if you only allow it. In the absence, whenever there's an absence of something that had been greatly valued, it leaves a nothingness.

The nothingness is at first very painful. As you surrender into the nothingness, there's a fullness that is hiding underneath, behind there. And some people have done that.

They lost everything all at once. There have been reports of people losing their position, their family and their homes all at once. It's almost as if there's a fabric of your existence that only holds in it now.

And at first there was an influx of incredible, unbearable pain, and then there was complete surrender. And suddenly there was what Jesus calls the peace that passes all understanding, coming out of what was intense pain through surrender. And so that, when somebody dies close to you, surrender to the pain.

Surrender to the feeling of the pain and see how it becomes transformed. And what happens after that, there's such an intense depth of peace and aliveness. If it could speak, of course it doesn't speak.

If it could speak, it would say, all is well, there is no death. If it could speak. That's what it feels like.

But you don't even need the words. And it will happen to everybody. Some loss, some great loss will come into everybody's life.

Somebody close to you will die. Another great loss will come. Your own death at some point will come approaching.

And you can see, oh. And by, perhaps everybody in this room, by then, will have already gone beyond identification with the little person and the little me, and already has access to a dimension that is beyond death. The reality of who you are that is beyond death.

I don't want to give you any belief. That's why I don't want to talk about it too much. We are here to experience, to be the timeless consciousness, the timeless state of consciousness that is beyond birth and death, that is your reality and everybody else's reality.

It is often through pain that you have access to it. And here it's an easier way. But if pain

is happening in your life at this time and coinciding with being here, that is wonderful.

Life has given you this at this time. The two come together. And that's beautiful.

So anything you cannot accept externally, and pain arises, or something, whatever arises as a feeling, accept. Surrender to what you feel. Surrender to what is.

If you can't, surrender to what you feel about that. Satsang with Mooji So since yesterday morning and before, you've been chopping wood and carrying water, one way or another, being total with whatever you are doing at any moment, or rather in the one moment. Expressed also in another Zen saying that a master once answered when his disciples said, they talked to him of another master who could walk on water.

And they said, he can walk on water, what can you do? And he gave the famous reply, when I'm hungry I eat, when I'm tired I sleep. Doesn't everybody do that?

What he means is he does nothing else at that moment. He has no stuff around eating when he eats, and no stuff around sleeping when he goes to bed. No resistance, no demands, this moment is just as it is.

There's no self that moves into the action, whatever he's doing. No expectation, this moment is enough. Not expectation always implies you're hoping that some future moment will be fuller through this moment, through doing something at this moment.

But if you haven't found the fullness of this moment, you can't find the fullness no matter what the next moment contains, because the next moment is this moment always when it comes. So carrying the burden of self into what you do greatly reduces your sense of aliveness, greatly reduces your intelligence, intelligent not IQ intelligence, true, deeper intelligence, and makes life heavy, because yourself, the sense of me, with its unfulfilled expectations of this or that, or its complaints about what's not happening now, or whatever it may be, that's the heaviness that lends itself to that.

That then flows into what you do, because every self is heavy, there's then no lightness in life. You could even have stuff around sitting here this moment, not totally wanting to be here complaining about this or that, carrying some memory from the past into here, or a very common thing, would rather be somewhere else. So you're not total, not truly, fully here because there's self, the burden of self, which is mind stuff.

It's a self, a conceptual self, and it's in its very nature that it cannot be fulfilled in the present moment. It looks always to the next moment. Its state is unfulfillment, and that's not personal.

And the strange thing is, the sense of being unfulfilled makes up a large part of what people conceive of as themselves, their personal sense of self. All it is, it's a mind pattern, collective human mind pattern, and it's mistaken for me, my dilemma, my sense

of not enough. And perhaps it was the Buddha 2,600 years ago, who was the first human, I don't know, who realized the illusion of self, who realized the truth of no self, who realized the truth of no self in any form, any thought, any emotion, any external form or internal form.

He realized the truth of anatta, there's no self in it. And if you're looking for self, there's dukkha suffering. So there's only suffering if you're looking for self in thought, for self in an emotion, if thought is endowed with a sense of self and every emotion is endowed with a sense of self, is not recognized as just a human emotion passing through, thoughts passing through, or external situations where I'm looking for myself through something or other, through some external possession, through fame, through recognition, whatever it may be, through my father or my mother understanding me. So you cannot find yourself anywhere, and so the Buddhists have this strange expression, no self, as the essence, sometimes even called, and it's frightening to the ego, emptiness.

Emptiness, emptiness, emptiness, emptiness, emptiness. All it means is stillness, a still mind or rather no mind, emptiness, and yet what is there when the mind is still? There's something there but you cannot define it because it has no form.

Something, not even a thing, any word you use is wrong because every word derives from the world of things. Remember to be here in touch with your inner energy field otherwise you'll become restless and start thinking. When you become restless, you've moved, you've lost touch with a deeper sense of being and moved into the head.

And then unconscious body movements can sometimes happen. Emotions are also restless then, but you're not usually conscious of it. I can sometimes tell when people are not fully here, their legs or feet start shaking.

Their eyes go drifting. They're looking for somewhere else, some other place. They've moved into the head.

In the meantime, the legs go, and it's quite normal. Many people spend a lot of time sitting like that. If an animal did it, we would have to take it to the vet because imagine your dog doing that.

Then it would be obvious there's something wrong with the dog. But with humans, it's normal. And when you notice it, then something, another dimension has come in.

There's an awareness suddenly that your leg is shaking or the restlessness, and suddenly you notice it. You notice certain involuntary movements or whatever it is. And that's very significant and noticing because awareness is there.

Presence is there. It's only then you can see what's going on inside you. When there's no presence, you don't know what's going on inside you because you're so identified with

going on, you are what is going on.

You don't know what's going on. And you have to, you're acting it out. You're an actor who has forgotten that he or she is acting out a script.

You're totally in it. And it's all conditioned. And then people's behavior becomes predictable.

You can tell from people, relatives and so on, that you've known for a long time that most of people's behavior is predictable. You can even predict what they're going to answer when you say something, what their reaction is going to be. Predictable reaction.

But whatever you can observe in yourself means you're conscious enough to observe something in yourself. That's all that's needed. You don't really need to change anything as such because then you have another dilemma.

And that dilemma is part of many people's sense of self. And that is, there's something wrong with me. And many people have that.

There's something wrong with me and I need to, there's something I need to repair, whatever it is. Now you could either say, there are two statements we can make here and just two different perspectives on it, and they're both right in their own way. There's nothing wrong with you.

And there's something wrong with everybody. As long as there's no presence, of course there's dysfunction. But the moment you notice that, there's nothing wrong.

Awareness is all that's needed. Presence is all that's needed. For example, when you become conscious of your legs shaking, soon after it'll stop shaking because it will only shaking because you are unconscious of it.

It would be rare for a human to consciously shake their legs and say, okay, I'll just carry on shaking this leg. They don't do it. It's, oh, and then after a while it dies down because your attention was there.

It's flown into there and you see that, and then it slows down and goes, oh. Another one is to notice that you are unfriendly towards the present moment. And that's, does that mean there's something wrong with you?

No, it's you have something supremely right with you because you are conscious, you are aware that you are unfriendly with the present moment. That's all that's needed. If there's something wrong with you, truly wrong, you don't even know it.

So those humans with whom there is something wrong, they have no idea. They think there's absolutely nothing wrong. Those who are the most extreme manifestations of human unconsciousness, those human beings who go around with bombs or machine

guns or throw whatever they throw, they don't think there's anything wrong with them.

Nothing wrong with me. There's everything wrong with them there. So when you notice something, hostility towards the present moment in whatever form, oh, there's nothing wrong.

The presence is there. The very purpose of your life on earth is fulfilling itself at that moment, the arising of consciousness. So what could possibly be wrong?

And yet the egoic identity, the egoic self insists in many cases, there is something wrong with me. And it can sometimes obscure the awareness when you observe something in yourself such as hostility towards what is, the present moment. At that moment, the mind can come in again and obscure the awareness that was there for a moment and formulate some kind of judgment, which is a new way of thinking.

A new thought. And that judgment, for example, would say, you see, you're not good enough. You can't do it.

You've been to the retreat, plus 50 workshops before that, and you see, you still can't do it. There's something wrong with you. You see, you're no good.

Look, they're all present, you're the only one who can't do it. You might as well give up. So when you observe something in yourself, the mind may then come in, obscure the presence that was there for a moment and make a thought out of it that has to do something with yourself, to add something to your sense of self.

And so the heaviness of self can increase even there. Because when you become aware, you become aware of so many ways in which you create heaviness in your life, in which you resist the present moment, in which you add stuff to the chopping of the wood and the carrying of the water, and a mental commentary while you carry the water. Oh, this is awful.

How much longer? She feels much heavier than yesterday. Why do I have to do this?

Why don't they carry the water? There should be stuff around, all kinds of mind stuff. Am I getting weaker?

All kinds of, whatever it is. I shouldn't be carrying water. I've been doing it for 10 years.

It's other people's turn now. Nobody acknowledges me that I'm carrying this water. They don't even thank me.

It's hard work. Carrying that water is hard work. But 80% of the energy that is expended on carrying the water is actually mind stuff, the heaviness that the mind produces.

Otherwise it would just be that. It might be a heavy bucket, but it's not really. It's just

easy.

So it's wonderful to realize there's nothing wrong with you. And the more things you discover in yourself that had been unconscious, the more you're fulfilling your destiny on the planet, which is, you become a manifestation of consciousness arising. You go beyond the merely personal, the delusion of a form identification.

A heavy thing for many people is the pain body, which is the reason why many people think there's something very wrong with them, because periodically they suffer an influx of heavy emotion, painful emotion, negative emotion, fear, deep sadness, or very dark mood, anger, all kinds of forms of upset. And even those in whom consciousness is already arising, presence is already arising, they still find themselves in many cases at the mercy of the periodic arising of their pain body, which is past pain, remnants of past pain that are still alive and have accumulated inside you as a little entity, personal plus collective. Part of it is the collective pain body.

It could be the collective pain body of your family that's part of your personal pain body, or the collective pain body of the part of the world you live in. It could be heavier, some are heavier than others. And certainly it will be also partly the suffering of humanity, the collective pain body of humanity, and everybody has his or her share of that.

And that is a little energy form in you. And that's obviously, that's what it is, because everything, every form is an energy form. Every thought is an energy form, the table is an energy form, it just looks solid, it isn't.

There's also an amazing realization from physics, it's 99% empty space, but it looks solid. Same as the body. 99.999% empty space. 99.999% empty space. 99.999% empty space. So the pain body is energy, an energy form.

One could say almost like a little entity, made up of emotion, an emotional entity. I saw in a film recently a character that got closest to what the human pain body looks like, and it's in the film Lord of the Rings, a little being, I can't remember the name, Gollum. But yet sometimes if you look, it's very well done, sometimes when you look into his eyes, you see there's a being hiding in there.

There's even there, there's a sweet being hiding in there somewhere. And that just the same, the pain body is energy, life energy. Trapped, that's all.

Created by the ego by thousands of years of living through an illusory sense of self and creating a reality on the basis of that illusion. Living in a world of enemies, because that's the ego's world. Creating enemies wherever you go, not being able to live without them.

Making the whole world appear hostile towards you, having to fear every little thing. Of course that creates a lot of pain. And even though presence may be arising in you, and

in all of you it is, you may still find yourself being taken over by that thing when it wakes up from its dormant stage, might be dormant for a week or two or three or four, and then at some point it wants to experience more pain.

It wakes up. And then it tries to find out what's going on in your life right now. It looks for an opening where it can go into your mind.

And so that could be a slight upset with something while you're driving. Traffic, a driver cuts across and there's a slight, oh. And at that moment the pain body uses that as an opening and flows into that little upset.

And then before you know it, the little upset has developed into a stream of negative thinking about the world and in general and yourself and other people and the stupidity of them all. And before you know it, the little thing has grown into you something, a huge field of heavy negative energy. Oh, that's the pain body.

It used that little, it was waiting for it. And of course pain bodies help each other. So the driver who cut across you was probably possessed by his pain body.

So I'm going to show him the phenomenon that's called road rage, where two drivers stop their cars and start attacking each other physically. It means when two active pain bodies help each other, they happen to meet on the road, that can happen. Not only two active pain bodies, but two active pain bodies in two humans in whom not the slightest trace of presence has yet arisen.

They are totally identified with that. And they can't help it. They're driven into it.

So the pain body becomes part of the self. It amplifies the already heavy and dysfunctional self even without the influx of the heavy past emotion that is in the pain body. So even at the best of times, there's a heaviness to the self, to that sense of self, of me.

But that becomes amplified through the old emotion of the pain body. It uses the structures, the mind structures of the egoic self and flows into them. And then they become, it's like putting higher voltage into the heaviness of the ego and the dysfunction of it.

You plug it into. And so they have all the egoic structures plus an enormous amount of emotion, raw, needing desperately to experience some more drama or pain. Wanting more pain.

And one way of looking at that is, that is in human beings, the addiction to emotional pain. That's the pain body. And if you ever discover that in yourself, that at that moment you're loving it, indulging in negative thinking, for example, which is one way in which the pain body renews itself, feeding on your thinking, your thought.

Every thought feeds it. And the emotion flows into the pain body. And the emotion flows into the pain body.

The emotion fuels the negative thinking. The thinking feeds the emotion. The emotion fuels the thinking.

The thinking feeds the emotion. Vicious circle. Can go on and it's great.

Don't want to get up. Then at that moment you don't want to get out of your pain. So if the pain body may be feeding on your thinking, may be feeding on other people's reactions.

And at that moment you don't want anything else. You want that. Because you are the pain body at that moment.

There's an addiction to emotional pain. So if you get drawn into a stream of negative thinking about life, about other people, about yourself, about whatever it may be, or one person, which could be yourself or your partner, or your father, or some politician. Not mentioning any names.

And whenever the image of that person comes into your head, there's an enormous influx of pain. But again, we could easily misinterpret the pain body as being personal. And as unconsciousness being a personal shortcoming of someone.

But all that, if it's a politician or your partner or whatever, but all that is there is the expression of human unconsciousness. And the pain body. Wonderfully expressed in the words of Jesus, they know not what they do.

Forgive them, for they know not what they do. Or in the modern translation, it hasn't been published yet, they are completely unconscious. And when that is the case, they create suffering.

And when you react as if there were a person there who knows what he is doing, you also become unconscious. The reaction can make you unconscious. The reaction can take you over.

And then your own pain body suddenly is there. So, and the pain body contributes to the fact that many people believe there's something wrong with them. And there isn't.

It's the human pain body. And the heavier it is in you, because people have varying degrees of density in their pain body, the more likely it is that it will drive you into consciousness because the pain gets too much. I can't live like that anymore.

And then suddenly you notice it when it arises. The first sign of it you may be able to catch. A little event triggering an enormous reaction.

Oh, what's that? And you notice that emotional movement inside you. You're present.

What then happens, we don't know. The pain body may still arise, depending on your degree of presence. A strange thing happens when the pain body comes up.

It uses an opportunity. We mentioned the car. Could be your partner who makes a remark or a comment that the pain body can use as an opportunity to arise.

What did you mean when you said that? Were you accusing me? Why are you accusing me?

The partner says, I wasn't accusing you. Yes, you were accusing. And to observe it then as it arises.

Whether you can do that depends on your degree of presence. And it's quite possible that you can detect it. For most people it works like this.

They become conscious just after it's happened. The pain body episode has happened. The pain body came up, a drama developed, perhaps with your partner or at work or some other member of your family or even with a stranger.

Drama developed. There was perhaps a lot of shouting and fighting and shouting and then pain body fed itself on the emotional pain and then subsided and went back to its dormant state. And then consciousness, some consciousness comes back.

What was that? What was all that about? Sometimes partners can do it.

After the drama they can both say, what was all that about? And then you think, how did it start? We can't even remember what the whole thing was about in some cases.

They can't even remember how it all started. It was about nothing in many cases. Much ado about nothing, Shakespeare's play.

And then they become conscious, there was our pain body or there was my pain body. That was it. Okay.

Well, let's see if next time we can catch it a little bit sooner. And then usually it arises in one person before it triggers the reaction in the other. So it can sometimes happen that one partner remains conscious and observes the arising of the pain body in the other.

And then perhaps can either point it out or if that's too difficult to do, then too dangerous, can simply be intensely present in the body and simply be there as an aware presence, a non-reacting presence. But that requires great intensity of presence because the pain body is clever, very clever. It knows the weak points where you're most likely to react.

Or if you think it's all too much for you, you can quietly walk out of the room. But who knows what happens after that. Of course, as you know, it's easier to see it in others than in yourself.

And if you're genuinely present and say, there's your pain body, it's starting, the other person may become conscious at that moment and say, yeah, you're right. Or the pain body may already have taken possession of their thoughts and so the person can no longer see it. And a pain body then will never admit that he or she is the pain body, of course.

If you ask, are you the pain body? They would not admit to it. But they would probably tell you that you are the pain body.

Or throw something at you. Or deny the whole thing, all that nonsense about pain body. So, pain body is a great challenge.

It is not personal. It does not mean there's something wrong with you. Usually, as presence arises, the gap between the ending of a pain body episode and the arising of conscious presence, when you recognize what has happened, gets shorter and shorter.

At first, you might need an hour or two after an episode, or even a day, and then you look back what happened yesterday. Oh, that was... And then that shortens.

And then you may be able to be present either, when it's not yet, either has not fully arisen yet in its very early stages of an emotional reaction, trying to move into your mind, and you may be able to catch it there and watch it. Or you may be able to catch it as it begins to subside, the episode is coming to an end, and gradually you're getting tired of the drama. It's exhausting, of course.

And at that moment, the pain body is still partly there. You catch it and say, oh, I can still feel it. There it is.

It often happens very frequently that the... It also happens very frequently that the pain body, when it needs to feed on more pain, comes up, and you are there, very present, very alert, and you see it. So it meets presence, the light of presence.

And usually, when you are in that state of awareness, usually it may stick around for a little while to see if it can get through there somewhere. Presence, by the way, is not holding it down. Presence never exerts any effort on anything.

It never resists anything. Presence never holds the pain body down in any way. That is a dangerous thing.

One could do that through willpower. I have no negative emotion because I'm spiritually advanced. I'm just not seeing them.

I'm just not...they don't exist. And of course, then they'll come out in very strange ways. So you cannot hold the pain body down.

You can for a short while, and then it'll come up in the strangest ways, and you do the weirdest things, including physical violence, or you inflict cruelty on people and don't even know it. Or you make your body very ill. If the pain body has no other outlet, it can become very destructive, an unexpressed emotion churning around you for years.

So presence never pushes it down. It's simply a light into which it comes. That's all.

The light of presence, the light of awareness, the light of consciousness. The pain body comes into the light. And the strange thing is, it doesn't like the light.

So it will either try to obscure the light so that it can continue to pretend to be you. It can take you over and become you for a while and live through you. The emotion wants to live again through you.

Another form of reincarnation. The emotion wants to live again through you. It wants to relive what it already knows, what it makes up its energy field.

And so it cannot do that when there's presence. When you are there, you are actually there as the consciousness that watches. Then it can't do it.

So it may, for a while, it'll try. You can see it comes up, the little entity, and there's a light shining on it. And then it may try again, coming up, and you're still, you watch it.

And then it tends to shrink back into a little dark corner. It waits for a better opportunity. And that's, it's fine.

That's how the whole, this is how consciousness works. It doesn't mean you're now totally free of pain body just at that moment, it's gone down. It's you're too conscious, can't come.

In the evening perhaps it'll find a better opportunity. When you lose consciousness through watching a certain politician on TV. Or your partner comes home late from work.

Where have you been? And then some upset happens. One drink too many.

And there's his chance or her chance. In certain, it's more in males, there are quite a few. I don't know the percentage of the population.

It is, frequently happens that in certain males, the pain body comes up, particularly when they drink too much. And so they lose their level of consciousness that they normally have, which may not be that high even at the best of times. But when they get drunk, it goes down considerably.

And so often violence is associated with being drunk. For, in perhaps 10% of men, they become physically violent when they become unconscious. Through alcohol.

And they do dreadful things. And then when they're sober again, how could I have done such a thing? I don't know what came over me.

And some have that cycle in their, with their partner. Physically abusive. And so of course when they're a little bit more conscious, they always promise, this is the last time.

It won't happen again. Now that's not the pain body speaking, that's them speaking when there's a little bit more consciousness. And of course it will happen again.

Unless presence truly comes into their lives. So in some cases, you may have to physically remove yourself from a destructive pain body if change otherwise is not happening or would take too long. You would not survive two more years with that person perhaps.

In that case, you cannot stay around. It would be too dangerous. That person will then go its own, his or her own way and evolve in their own time.

So pain body meets presence, shrinks back, then waits for a better opportunity. But as presence arises, there's even the possibility that you could detect an active pain body in you even in the midst of it. Even in the midst of it, it is possible to wake up and suddenly realize what's happening.

You are acting out old emotional pain. And at that moment, there happens a dissociation between that entire emotional field and yourself. It's like stepping out of a role, out of an energy field.

You were in it, and suddenly you step out of that phantom self. You step out and there you see it. It's still there, active, still in you, still doing what it does.

Maybe still you're waving your arms about or whatever it is. At that moment, there may still be words coming out of your mouth, you, you. And at that moment, you see it.

[Speaker 6] (2:18:54 - 2:18:54)

Wow.

[Speaker 1] (2:18:57 - 2:49:37)

And then it cannot last for long, very much longer, at least not right there. It doesn't mean it's gone forever. But then it will quickly shrink again back because it cannot, consciousness and pain body cannot coexist for long.

And every time you bring presence to it, the pain body cannot renew itself. So it can only play out its old energy. When you, the more you can be present with it, the less can it use you to renew itself.

And so it, what happens then to the pain body? The energy becomes freed that was trapped in there. And many people have carried so much pain that they can't do much else in their lives.

They haven't, that absorbs so much of their aliveness that they have little left to live their life. The emotional pain, and this is in the case of dense pain bodies, the emotional pain is so much that it consumes them. It's like a parasite.

It consumes them, all their aliveness. And as we bring consciousness to it, that trapped energy becomes freed. It was trapped at a low frequency.

If you could hear it, something like that. You wouldn't want to listen to a radio station for too long like that. And so that becomes freed, but it is life energy.

It is aliveness ultimately. And there's an increasing sense of aliveness that you feel because the energy leaves its trap in the pain body. Very much you could compare to, I sometimes compare it to a piece of heavy wood that's being burned, or coal.

The coal is transmuted into fire, the flame of consciousness. First it was a heavy substance, dark and heavy substance, and suddenly the dark and heavy substance burns and becomes a flame. It becomes a transmutation into pure energy.

Beautiful. So that's, and that is the beauty of it, why ultimately whatever is, is fine as it is. Or even the human pain body has a function, and that is that it provides fuel for consciousness, the pain.

It makes ultimately, it becomes your spiritual teacher. One of your spiritual teachers. And for some people, their main spiritual teacher.

I would say for me it was my main spiritual teacher, because I couldn't live with him any longer. So I couldn't live with myself any longer, and a large part of myself, when that realization came to me as a thought, I cannot live with myself any longer. A large part of who I felt myself to be consisted of emotional pain, and that just became unbearable.

And that's why I'm here now. So the mechanism there of ultimately what is ego-induced pain, pain induced through unconscious living, through ego, pain body. Egoic living creates pain, suffering.

It even needs the continuation of pain, because the ego and the pain body, they both need conflict, they both need further pain. The ego needs it to define itself through the other, the enemy, the not me. It needs the boundary around itself.

It needs to create opposition in order to feel itself. It needs somebody to disagree with me, for example, so that I can feel that I'm right, he's wrong. And in being right, the delusion of who I am grows a little bit.

So I need that. If everybody agrees with me, and everybody, I would begin to lose my artificial sense of self, my mind-made sense of self. So religions, often the collective identity that is in certain religions, largely consists of the unbelievers, those who are not us, give us our identity.

We define ourselves through those unbelievers. They give us our sense of who we are. Now, if suddenly they all became believers, we would be at a loss, who are we now?

They are all in possession of the truth now, so we lose our identity as the possessors of the truth. If everybody's in possession of the truth, who are we? If we're at peace with everybody and we don't have enemies, who are we?

If we don't define ourselves through our enemies, not only collectively, also personally, people define themselves through their problematic life situation. All the problems in their life situation make up my life, me and my life. So that artificially induced sense of self disappears.

Pain body, pain is not who you are. It's simply an energy that is in your body. It's simply an energy that lives in you for a while and then becomes transmuted.

Become friendly with your pain body. May not yet be thankful for it. I'm thankful now, but at that time I wasn't thankful.

Become friendly with your pain body. This is the most powerful transformative tool, so to speak. Because very often what manifests in the present moment is the pain body in you.

So if you're not making the now into an enemy, if you become friendly with the now, that will mean at times you have to become friendly with the pain body because you're experiencing that emotion now. It's part of what is now. And that is becoming friendly with it, simply accept that it's there.

There it is. I can feel it. That implies, of course, that you know it's there, which in turn implies, of course, that there's enough presence for you to see it.

You cannot become friendly with the pain body if you don't see it. And the pain body's nature is not being friendly in itself. So when you are the pain body, you cannot become friendly with the present moment.

That's not what the pain body does. So you see how it connects? It's based on presence.

If there's presence in you, then you can accept it. Then you can be friendly with it. If

there's not enough presence, you can't be friendly with the pain body because then you are the pain body, and the pain body is not friendly.

But once you are able to detect it, and that's all that's required, to know it's there, then you can bring acceptance to it and say, there you are, there it is, whatever. Or simply just watch, feel it. Wow.

Feel the raw emotion of it. Feel even the need to wanting somebody else to draw in, wanting someone else to draw in and make him or her part of that emotion. Feel what it feels like directly.

What does it feel like in you as an energy field? Amazing. So you're watching it.

That's all that's needed. So you cannot really watch it internally if you don't fully accept it. And you cannot fully accept it if you're not there as the witness, as the watcher of it.

And that's all that's needed. So pain body, nothing wrong with you. Human, humanity in its present evolutionary stage, you can't escape that.

The present evolutionary stage of humanity has pain body. Nothing personal. Not a problem.

Not your personal dilemma. And by the way, there's nothing personal in presence either. The whole idea of person ultimately comes from the fact that there ultimately goes out of the window.

As you probably know, the word person comes from Latin and is based on the mask that actors used to wear in the early forms of theater. Persona, the mask, the image of me. So presence isn't personal either and yet it's I am.

It's the essence of being, of your being. You and being are one. The essence of what obscurely shines through the egoic story of me, you feel there's somewhere in there, there is an I am in there somewhere.

But the I am gets mixed up with thought forms and memories and patterns in the mind. It gets mixed up with a story. There is something precious in the story, but it's not the story.

It's the consciousness in the story. Even in a dream, people say a dream is unreal. Yes, it's unreal, but if there were not something real in there, the dream couldn't even be.

For a dream to exist, there must be something there that enables the dream, the forms that make up the dream to exist. What is it that enables the dream to exist? Consciousness.

It appears in consciousness. What is it that enables the story of me to exist? What is the

essence of who I am somewhere hidden in that story?

I'm looking for myself in the different forms of the story, and yet each form of the story conceives a different form. What I feel as the essence of that form is I am, a sense of presence or beingness. I'm hiding everywhere, but hiding so well disguised that I can't even recognize myself.

So it's a walking around, and everyone is God in heavy disguise. So you can say, I am God in disguise, and the other person says, oh, I hardly recognized you. Or you could say, you certainly did fool me.

And I fooled myself. So everybody feels there's something precious to who I am, and that is true. But it's not really in the forms of my story or in the form of anything.

But hidden in the form, the essence of each form, of each thought that I have, of each emotion that I have, the essence that enables it to be is always the same, is always the one, is the divine one self. So that solves the dilemma, the philosophical dilemma of whether the world is unreal or not. So if anybody was planning to ask that question this afternoon, you can drop it.

The world is obviously as real as a dream that you have. It has a certain reality, yes. And yet, just like a dream, the forms that make up the world change continuously.

They don't stay around for that long, this continuous flux. Things come and go very quickly, every experience. Everything is fleeting.

It's like a dream. And then it's gone, you say. Some people even don't know, occasionally they'd say, did I dream that or did that happen?

Because it's gone, it was a fleeting experience, and it's dissolved as that experience. What was that all about? Oh, there's one, the Chinese emperor who woke up from a dream and became very worried because he dreamt that he was a butterfly.

And then he suddenly thought, maybe I'm a butterfly dreaming that I'm an emperor. And it comes to the same thing. You see, the story of yourself is being dreamt by consciousness, you could say.

How could it be otherwise? And why is it happening? Because consciousness wants to dream that dream.

It's enjoying it on some level. But consciousness also wants to wake up now, otherwise we wouldn't be here. This is not to provide the ultimate philosophical explanation of the universe because it would be impossible to do that through words or through thoughts.

But it's a slight hint of what it's all about. It can only give a distant approximation of what it's all about. Never try to figure out through the mind what it's all about.

That's very heavy. There's a knowing that comes when the need to figure out the universe is relinquished and you're happy with being alert and still and not knowing the answer. If you become comfortable with not knowing, then there's enormous wisdom and knowing in there.

How much of that you could ever put into words, who knows? Maybe not very much. How much of that will ever find expression, who knows?

Maybe only a tiny fraction. That's okay. So it's knowing, finding who you are, not as a character in the story of me, not as a character in the dream, but as the dreamer.

You're not a character in your own story, but that's what the ego believes. You are, of course, the protagonist, the main character, the one character that really matters. All the others have supporting roles in the story of the ego, supporting cast, and then the rest of humanity, and then the protagonist, me.

And the me consists of a bundle of thought forms, memories, and then it dissolves. Sometimes it dissolves before the body dies, when it becomes too painful to continue to be me. Sometimes it dissolves when a very serious illness comes, or a very serious disability comes, and the image of me cannot hold itself up anymore.

And then you realize you are not the character, you are the dreamer of the character, the creator of the character, the consciousness behind it all. I've made it all up. And it was never deadly serious.

It's only deadly serious, it may be relatively serious, but it's not deadly serious. Because it's only deadly serious if the forms that consciousness takes in the dream are all you know. Then every form is heavy and deadly, and death is always around the corner, and it's frightening.

But knowing yourself as the consciousness, that changes the nature of the dream also. It doesn't mean that the dream will immediately evaporate. The dream actually becomes a more pleasant dream, when you know, when you're not totally lost in it.

You can continue to move in this world of form. Even your personal life continues, the story of me, of course continues, you carry on doing certain things that you've been doing. That continues, and yet there is a deeper dimension present now.

You no longer totally believe that you are in the absolute reality of these forms. You know they all come and go quickly. You're not looking for yourself in the dream anymore.

That's the relief. So you let the dream unfold, it's fine, but you're not looking for a stronger me, or a more complete me as that character in the dream. That's the dream, can't really do that for you.

And so, you know, you can it may well be, and here we come to another cosmological viewpoint, only a tentative, not to be taken as some absolute statement. The universe, ancient teachings, and more modern findings, both point to the possibility that the universe may be expanding at some and then, like a heartbeat, they say there was a big bang, maybe, maybe not, maybe it's happening every moment, and the universe came out of one point of nothingness, nobody can actually explain that, and suddenly, manifestation happened, and then it expanded and diversified.

And we may be still part of that. And then at some point, things come together again. Multiplicity, rising out of oneness, and yet, the beauty is the oneness is never lost.

The point that was there before the universe ever came into being, is still there. The point is still present in every being. The timeless moment, the timeless fullness of life, unmanifested life, that never really disappeared.

At some point, the journey home begins for the entire universe, back to oneness. The journey home. And what others have done, they have done it.

What else is this gathering than the journey home? So this may reflect something on a very small scale, but it's all connected. That's happening on a very large scale.

The beginning of the journey home to oneness, because you discover the underlying essence and oneness of all life and of yourself. And we couldn't do that if that were not part of a larger movement within the cosmos. And we are simply an expression of that awakening, out of the dream of multiplicity.

Perhaps a dream had to be dreamt so that God can know him, her, itself as God. Only after losing itself in form and then waking up. And it's so beautiful, that waking up, that is built into the dream, the need to wake up.

And that's why the dream is meant to become unpleasant after a while, because the unpleasantness of the dream, the dream turning unpleasant, is the built-in alarm clock in the dream. Preordained, built-in alarm clock. That's the unpleasantness.

And after that has rang, another character appears in a dream called the spiritual teacher. And the spiritual teacher says, as the character in the dream, don't you realize this is a dream? And that you can wake up even while you're still dreaming this dream, you can wake up and know who you are, even in the dream.

And continue to play that character without totally believing in it anymore, without losing yourself in the character, this temporary form. And then you see how much more pleasant the dream is. And that may also, you may know that all the very ancient myths in so many cultures have the story of the golden age, the very distant beginning of things when there was, when beings lived in harmony, in total harmony.

India has that story of the yugas, the original beginning of things, was when things perhaps were still closer to oneness. And the more you get away from the oneness into diversification, the more difficult things become, the harder it gets because every form believes itself to be separate. And then there's the promised return, the return to the state of oneness.

So things start with the golden age, then they deteriorate, so-called, and then they deteriorate continuously. But in the process of deterioration there's also a lot of learning of forms. We learn of what all the things that make up the universe.

And then comes the return, and as you go back to the source, back to, back home, things, the dream improves again, but this time with consciousness. With knowing. So we, paradise regained, as one ancient literary work is entitled, Paradise Regained, and that is the purpose.

Paradise regained is not quite the same as the original paradise. It's conscious. The original was natural.

Natural oneness. And then conscious oneness. So this gathering here is part of a huge thing.

It's not an isolated phenomenon. It's not even relegated to just this planet. It must be connected with everything else in the cosmos, otherwise it wouldn't be able to exist here as a gathering.

We wouldn't be sitting here talking about this and realizing this. If you can become still, whatever you truly need to know, you'll know. Out of that stillness, the answer suddenly comes.

The answer to every vital question is already in you. Not the answer to non-vital questions. I recommend that between now and dinner time, we keep noble silence, as the Buddha called it.

Noble silence is to be present in the silence. That's why it's noble. Otherwise it's just silence.

Noble silence between now and... We don't know, of course, what happens to the voice in your head. We'll see.

[Speaker 6] (2:53:11 - 2:53:14)

Let's ask a question if one arises.

[Speaker 1] (2:53:15 - 2:53:28)

Would you want to ask a question? Is the microphone going there? While the microphone

travels there, we are present, not waiting for anything to happen.

[Speaker 4] (2:53:36 - 2:54:04)

Hello. Hi. I'm wondering how you handle when two people's pain bodies collide.

Oh, yes. For example, there's my wife, who I love very deeply. There's my raging pain body, and then there's my pain in the ass body, which sometimes rages back.

And I'm wondering how one handles that.

[Speaker 1] (2:54:04 - 3:00:44)

Yes. Now use the relationship as an essential part of your life. Practice.

The pain body is not there continuously, as you know. It arises at times. And it will start arising in one person, either you or your partner.

Be there as it arises in yourself. Watch the beginning of it, the beginning of pain. That implies, I wouldn't be telling this if you did not have the necessary degree of presence to be there as the witness.

But you have now, if only after sitting here for three hours, there is enough presence for you to be there as the witness of the pain as it arises. If you catch it at an early stage, it's easier to stay present, and it won't take you over. If it arises so quickly, and that happens in certain pain bodies whose energy field predominantly is anger, anger has a fiery quality to it.

And an angry pain body, as opposed to a heavy depressed pain body, an angry pain body, you have virtually no time to watch it arising, because it arises like an explosion and is there fully fledged in one second. So if it's an angry pain body, it's very hard to watch it arising, because it arises explosively. If it's a different pain body, a heavy one, fearful one, it's easier to watch it arising and trying to get into your mind.

So being there as it starts, the partner can be very helpful because you may already at an early stage become identified with it and start to argue, and of course the arguing will already be energized by the pain that lies behind the mental rationalizations and arguments. And your partner may still be present and become intensely present and watch as your pain body arises. Your partner watches the arising.

If you can't watch the arising of your own pain body, which sometimes you may not be able to yet, your partner can do it for you almost. That's how wonderful the relationship can work. Your partner becomes the witness.

If you lose the witness, your partner becomes the witness. That can be a very powerful practice. So what then happens, if I'm with a partner, I can see the pain body arising and

already creeping into her mind, wanting me to react, enter the state of intense presence, which also is a state of great openness.

And you feel immediately every cell of your body vibrates with life. And you hold that state of complete openness and presence, and you watch the arising of the partner's pain body going through the mind. Now it will try every trick to pull you into unconscious reaction to the pain body.

Pain bodies have extreme cleverness. Your partner will try every trick. It will try, it will push buttons that have worked in the past every time in making you unconscious, say just the right thing that he or she knows is going to make you unconscious and give an emotional reaction.

And you stay present. Do it for them. If they lose themselves in the pain body, you hold the presence and watch how the pain body tries every trick to get you, to pull you into unconsciousness.

And that presence is always, it emanates as an energy field around you. So if you're with someone, if you stay intensely present, there's an emanation of presence around you. It's very hard for a pain body to remain active for long in the energy field of presence, even if it comes from another person.

Now it may be that the pain body will remove itself, the person will run out of the room, or jump in the car and drive off. Or there will be a sudden, and this can happen and it's miraculous, in the middle of being taken over by the pain body, there's an awakening and there's a sudden aware presence that suddenly is able to watch the intense pain taking place. It could even happen in the middle of a shouting.

You're shouting at your partner and at that moment presence arises. And what that feels like is like you're waking, you're an actor and on stage acting out a script, a very powerful script, forgotten that you're acting out a script and suddenly there's a remembering that this is just acting out, an acting out of a conditioned pattern. And there's suddenly a watching presence there.

That's amazing. So you help each other. If the other person loses him or herself, you stay present.

Presence never means that you withdraw or protect yourself. And you need to be, this is why being here is helpful, to become familiar with the state of presence. Some people mistake it for a state of aloofness, when let's say you're being attacked by your partner's pain body and then you go into withdrawal, it looks like this.

That's not presence.

[Speaker 6] (3:00:44 - 3:00:45)

It's a state of aloofness.

[Speaker 1] (3:00:47 - 3:05:44)

And then even the little me can say, okay, I'm beyond that, I'm not touched by the pain body. I'm beyond such unconsciousness. So presence is open, complete, it's the allowing, you allow your partner to be where he or she is.

It's a deep allowing that's a vast power comes with that. And again, you're embracing, whether you embrace your own pain or you embrace your partner's pain, and you can remain in a state of love and you realize there's the movement of pain. And you don't need to point it out through words.

That probably would work anyway at that point. But also be careful that the pain bodies are very cunning. It is possible that your pain body may be arising and projecting something at that moment and saying to your partner, there's your pain body.

All kinds of things can happen, but if you're present, that will be fine. I know of some couples who give themselves a secret signal when the other notices the pain body arising in the partner. And for some that works, a little hand signal or the just, but it can be, sometimes it can be a little bit sometimes it doesn't work at all when the pain body has it.

It can, the pain body is already there and is being told something. And of course, that the reactive force can be very strong then. One signal that definitely doesn't work, that somebody has already noticed somebody suggested to me as a...

So it is helpful sometimes after you've had an interaction governed by the pain body to talk about it and see where it started, where it came in first, how it used the mind, how it used arguments and mental positions of me being right and you being wrong, how it moved into those mind structures, and talk about it afterwards. So it's a good practice occasionally to retrospectively bring presence into an event when you got completely taken over by it. So after consciousness has returned, you kissed and made up and had a nice meal, or whatever else you have afterwards, and then talk about it.

And isn't that, that was the pain body, did it start in you or in me? Let's see, let's trace it back to the beginning. There it was, the beginning movement when you didn't phone me to let me know you were going to be late or you didn't put the garbage out.

The most, it can start with very insignificant things. So retrospectively to bring presence into the whole growth of it, and then next time see if you can be present as it happens. Wonderful practice.

And whenever you lose it, afterwards see where you lost it. Not in some kind of, oh I have failed to strengthen the little me that isn't good enough. No, just looking at it

objectively, see that's where it started.

That's where the whole pain movement started. That's good practice too. So see, talk to your partner and see, so you can help each other in it.

It makes it easier if you help each other. Because it's always one partner when it comes into one person, the other will still be for a little while conscious. So that can, that's a great advantage.

The next time I come, let me know how it's going. The mic is coming.

[Speaker 4] (3:05:57 - 3:06:15)

Kim, you mentioned loving your pain body to death. When you say that, do you mean to accept it, that it is, forgive it for being, and in that way love it to death?

[Speaker 2] (3:06:17 - 3:07:43)

It's not love in the egoic sense. If you can equate space, God, consciousness, stillness as unconditional love, which it is, because if there's this, if you're the space of consciousness as holder, this frequency holder of God consciousness, it's unconditional love. So in other words, what I'm saying is that when the pain body arises, and if you can be alert, aware, and accept, so aware that this pain body has been activated, this awareness is the unconditional love.

This awareness, the unconditional love, then you say, we're loving our pain body to death. The awareness is loving the pain body to death. Because you can't, we can't define, if we try to define what love is, then we're getting into the mental realm, and love is not the mental realm.

You are love. Love is. Space is.

God is.

[Speaker 3] (3:07:58 - 3:08:09)

I wanted to ask you about consciousness in children, and if we can prevent them from having the pain body.

[Speaker 1] (3:08:09 - 3:24:42)

Oh, that's a good question, yes. Asking about consciousness in children, and if we can prevent children from having or developing a pain body. Now, many children absorb pain body at an early age from their parents' pain body.

That adds greatly to, some pain is already present in every human being, even as they come into this world, but that adds greatly to the personal pain body. You absorb the

pain. It happened, my pain body grew very quickly in the first six, seven years of my life, because my parents' pain bodies were both there with great intensity.

Many homes are like that, so children absorb their parents' pain body. Now, of course, you're asking the question for the people in this room, and they're all, there's consciousness moving in. The most helpful thing you can do with children is to bring consciousness into your own pain body, or if you live with a partner, you do it, both of you do it, so that you don't emanate and act out continuously pain body, and then they absorb it.

Now, but even those, even children, or parents are not getting lost in their pain body. They will still have a certain amount of pain, and many children, even four, three or four-year-olds, you can often observe how an angel, within a few seconds, is able to can be transformed into a screaming monster. The transformation is so amazing, we take it for granted that that's normal.

This beautiful being, light shining out of his or her eyes, not much mind started yet, the egoic me is not very strong yet, so there's still a lot of being flowing through their eyes, and suddenly they go into dreadful contraction and throw themselves on the floor and start screaming. That's the pain body. And it's relatively short-lived with children, because it doesn't, their mind isn't developed enough for the pain body to hang on in their mind for a long period of time, so it goes through quickly and leaves them, it subsides again quickly.

Now, the greatest thing you can do for children is to point out to them that there's something happening. After an event like that, a screaming fate, or what other children may do, other things, extreme withdrawal or something, choose to say, what happened when this energy, do you remember yesterday when you had the screaming fate? What happened there?

Who was that? See, by talking, by pointing out that there was an energy movement in the child, and perhaps giving it a name, you can help the child to stay present and watch it as it arises. You can't do it in the middle of it, you'll have to do it afterwards.

You can't talk to a screaming monster, but when the angel is back, you talk to the angel and say, who was that monster? Not to induce any guilt or anything like that, but in an interested way, isn't that funny, where does that come from? Has it got a name?

And then next time it happens, just as it arises, oh there, so and so is back. You can say it even while it's happening, although of course that won't wake them up at that point, but a little bit of awareness will be there at that point. And after it has subsided, you say again, oh there it was again, wasn't that funny?

And if you can catch the arising of the pain body in the child just as it first starts, you can

say, oh it's coming on, can you feel it? That means very quickly the witnessing presence in the child will grow, and they can actually watch the movement of the pain body in themselves. And that is wonderful, that's something that every parent, everybody who sits here can do easily.

So you're not trying to get rid of it, it's almost like it's a phenomenon that you and the child together contemplate and say, wow. And you have to admit openly, if your own pain body has taken you over, you can say, you know what, that was the same thing that happened in me, what happened this morning, you talk to the child, that was mine. And a point may come when the child may tell you, oh there's your pain body.

That is a truly functional home when that happens. And children can do that. And they would love to be there as the watcher.

It's like a game, it's fun. Here's something to surrender to. Now even with something, before we ask the next question, even with something like that, this is a minor irritation, unless your pain body is ready to awaken, in which fact it could be a big irritation.

Oh, unfortunately it stopped now. Anything like that, you can practice even with little irritations, practice see if you can be in complete acceptance of that, what was up to this point irritating, just completely allowing it, allowing it totally. So you work with it, whatever it is, you work with it, allowing it totally, and see what happens.

Anything that you allow totally takes you into peace, into the state of great peace. It's amazing. Anything that you allow completely.

So that's the work with children, it's wonderful. The spiritual teaching or teacher, if it is true, says, okay, do you realize that you don't need to suffer anymore anymore? Are you fed up enough with suffering?

Or would you like to hang on to suffering? Anybody who's come here today has already suffered enough, otherwise you wouldn't be here. So in a way, your suffering has been wonderful, because it's taken you to this point.

I know that I wouldn't be sitting here without having had dreadful suffering and pain. So it's taken you here, and now the message that comes is, further suffering is not necessary if you voluntarily step into the new state of consciousness. You choose the kingdom of heaven, life doesn't have to drag you into it, kick you into the kingdom of heaven, it's painful.

It did that to me, but now my job is to tell people that you don't have to wait for that to happen to you. Choose the new state, and you're able to do that. I wouldn't tell this to anybody, but not anybody comes here.

If you come here, your level of consciousness, the new consciousness is sufficiently

emerged already for you to understand what I mean when I say you can choose to live in the state that is free of suffering. You can choose the state in which suffering is not possible anymore. Unhappiness does not arise.

Not a state in which you close yourself and you become, okay, nothing can touch me anymore. Protective shell, nothing to do with that, because if nothing can touch, if you have a protective shell around you, that means all the beautiful and good things can't touch you anymore either. That's not what it is.

It's a state of complete openness, a state of such intense presence that unhappiness has nowhere to cling to anymore, because unhappiness can only cling to a mentally made sense of self, a little me, past, which moves continuously in past and future and continuously ignores the now. So the realization that in the now, there are no problems and there is no unhappiness. And the unhappy me that lives through past and future dissolves as you become present.

That's the teaching. That's the very same message that the Buddha gave 2,600 years ago, and a few people got it, and then misinterpretation started, because the mind started getting in there and say, okay, let's work this out. What does it really mean?

How can we categorize it? How can we make a system out of that? So a heavy superstructure of mind stuff arose on top of the beautiful teaching.

So this always happens. The mind tries to get in there, and so the heaviness of religion arises on top of the purity and simplicity of the original teaching. And this is the simplicity of the original teaching.

We are going back to that. Freedom from pain is possible now. Now first that means you understand how pain arises.

It arises by not being present to this moment. By running away, by fighting, by denying, by running away internally from what is. So that's how pain arises, always.

When you accept what is, the new state of consciousness immediately is present. So you can't separate acceptance of what is from the new state of thoughtless awareness. The moment you fully accept what is, the new state of thoughtless awareness is present.

The whole mind stuff is resisting what is. Its very existence, the very ground for its existence is the continuous state of resistance to what is. So resistance to what is and the old consciousness go together.

So our practice is to not resist what is. And thereby access the power of life. And yet, that may not immediately free you of all pain and suffering, because humans have been in that state for many thousands of years, and there is an energy field of pain that every human being inherits.

And that energy field simply by the very fact that you are born into the human condition, into the unenlightened painful human condition, and ultimately mad human condition up to this point. You are born into that, so every human being has a share of human pain that comes even from very early, as you are born into this world, you are already born with a burden of pain. So this is a very important part of our practice and realization.

This is not a facile thing of saying, okay, from now on we can all be happy. It goes deeper than that, and we are not running away also, we are not running away from the fact that in you, there is a burden, there lives an energy field of residue of past human pain. On a personal level, pain from childhood, that leaves residues, energetic residues, different things, painful things have happened to you in childhood, and of course far beyond that in time.

But let's just talk from the level of your present existence in this form. Pain that is carried over from your childhood and beyond and leaves, doesn't go away completely, it leaves residues of pain and energy fields, everything is energy. Then those energy fields get together because they feel, they vibrate at the same frequency, so emotional pain gathers into one mass of pain, contracted energy that isn't flowing freely, an energy of, that I call the pain body that humans carry inside, an energy field of pain.

And it's, if you don't realize that no matter how much spiritual practice you do, and even what we are doing here, if you do not see, if you do not recognize how the pain body operates, it will trick you every time and you will lose consciousness through it. So I want to address it now.

[Speaker 2] (3:24:42 - 3:46:39)

I have to look down dear because I was told last time that my belly shows. It's like, it doesn't look flattering. I'm like, oh, I'm almost 50 years old and I've had a child, what do you expect?

So I'll just sort of adjust this, make myself look flattering. And we wonder why we've forgotten ourselves. And I was told that and I thought about the British films and British TV and, you know, many of the actors, you know, they have crooked teeth and, you know, their bodies are all sorts of different shapes and they're famous.

Seems like only here in the West we have to look this proper, be proper, hold in our tummies and we wonder after 20 years why we're constipated then. We don't have that room. You know, kids, you know, children, their bellies are completely relaxed and rounded.

You know, in an early age we start learning, suck that in, suck it in. Oh my. And I did that for a long time and I started chagong and it's like, don't suck in your tummy, you've got to relax everything.

Relax, relax. It's like, okay, but I look three months pregnant. These are the, oftentimes, the cloaks that we wear.

I mean, I see them as cloaks and we're told this from very young. I mean, we put on our clothes. We were born here, we're naked.

You know, we put on the first layer, you know, the undergarments, the second layer, we're topped in the third layer and then the makeup and then they hold the tummy in and, man, it's a wonder we forget who we are. I, sometimes I'll say, if I have to come back into this lifetime, I'm coming back as a dog. Because my, our dog will drag its buttocks across the bum.

It's got an itchy bum, it just goes. And, you know, we've just got to be prim and proper. I was recently in China and it was interesting to be there because they would sit there and they would pick their nose in a restaurant.

Or, you know, when I would go to India, you go to India and, you know, the whole world is a toilet. And it's, there's no shame in it, just like the dog dragging its rear across your carpet. There's no shame in putting down the pants and going to the bathroom or sitting there.

So, these are all the layers that we're uncovering. Not to say that we're going to end up picking our nose in public and all that. Or, you know, pulling down our pants.

But just the mere fact that we begin to see the conditioned layers put upon us. And layer by layer, just peeling them all away until we are again vulnerable, naked. We are who we are, without name, without condition, without form.

And that's our nature, truly. So, if we can fully understand that deep within, then something shifts in us. Not only inwardly, because we recognize it deep within, but then perhaps our outer world can manifest differently.

We can then accept a different culture, one that picks their nose in public, without judgment. They're like, oh, what are they doing? You know, or we just allow our bellies to hang over our pants.

I mean, goodness. It's natural. And we forget this.

Our natural, our nature. If you've got an itch, we itch. If it's in a place where all of a sudden you go, oh dear, I don't want anyone to see me itch there.

So, you're like, let's see how I can do this most naturally. But anyways, I think you understand what I'm saying, is that we are just taking off all those cloaks, the roles that we play, everything. When we finally take those off, I mean, we still play them.

It's fine, because we're in this world, we're in this form, but we're not identified with that.

For me, I want to be able to grow gracefully old. I mean, I get the beauty in that, to miss out in that.

When I watched Eckhart's mother just age before she passed away, and the fears that she had of growing old, and what she looked like, and I'm like, wow, the suffering that I saw on her face as a result of aging. I just really hope that I can grow old gracefully. I was standing at the sink not too long ago, washing dishes, and all of a sudden, there was this yank pulled out of my head, and I'm like, it was Eckhart, what are you doing?

He goes, well, I saw gray hair. And I'm like, okay, well, you know, I guess that's going to happen. But you know, before he did that, I had pulled out probably ten before that, until I realized, you know what, I'm going to be bald if I just don't accept my hair turning gray.

So that's the way it is, but we all do this, you know, and it's okay, but just recognizing that, okay, everything that is appearing external on the outside is not who I am, ultimately. So saying that, we'll go into a meditation, a guided meditation, and what is meditation? Simply awareness, and beginning to recognize all those cloaks that we wear, the roles that we play, the conditioning of our minds.

So see, now that it's still morning time, and maybe some of you are still sleepy, if you are feeling a little tired, you can always come right up and sit up at the edge of your chair. So your sit bones on the chair, so instead of just kind of being relaxed, just kind of sit upright. And your feet are uncrossed, with them firmly planted on the floor.

And you can sit here with your hands either on your lap, face down, or face up, whatever feels comfortable for you. So sitting up nice and tall, feeling your feet on the floor, the crown of your head lifted towards the heavens. You may wish to close your eyes, turning your attention inward, and becoming aware of your breath.

And now I'd like you to see if you can become aware of the inner body, whatever calls the inner body that feeling of aliveness within. In Sanskrit it's called prana, in Chinese it's called qi, it's your life force. And if you don't know what that inner body feels like, you could try just holding up your hands in front of you, palms facing up, so your hands are not touching your body.

And bring your attention to your hands, feeling your hands. And ask yourself, how do I know I even have hands? Dropping the label, hands, I just said hands.

And now simply feel the sensations that may be there. Perhaps a slight tingling, warmth, or even numbness. That's the inner body.

Now bring your attention to your arms. If you'd like, you can place your hands back down on your lap, or continue holding them up, and feel your arms. Now feel your arms and hands together.

And feel your shoulders, and then your entire arm, your shoulders, your arms, and your hands. And feel your front body, the belly, your chest. And now feel your belly, your chest, your shoulders, and your arms and hands together.

And don't worry whether you can feel any part of your body that you cannot feel, don't worry about it. Just go back to an area that you can feel. Perhaps you just stay with the hands.

Now let's feel the back body, your entire spine, your shoulder blades. Feel the back ribs, your lower back ribs, your upper back ribs. Now feel your back and front body, your shoulders, your arms, your hands together.

Now bring your attention to your hips, your buttocks, feeling the sensation. And then feel the sensations in your back, your front, your arms, your shoulders, your hands, your hips, your buttocks. And then bring your awareness to your feet, feeling your toes, your heels, your ankles, your arches, the tops of your feet.

Then feel your entire body, from your head down. Then bring awareness to your head, to the face, to the top of the head, the back of your head, your chin, your neck. Now feel your entire body as one energy field.

This is your inner body. This is the life force that is flowing through you, as you. This is the feeling of aliveness.

Feel free to stay here, feeling the inner body as long as you'd like. And when you're ready, just gently opening the eyes, taking in the world of form. So this inner body, the chi, the prana, your life force, it's unseen, like the wind, but palpable.

You can feel it. And this life force, this inner body, is your access, your portal to stillness. So that's just one way that we can access stillness.

And if we practice to pay attention to this inner body, and the more that we can practice that and go about our day and we do things, as we're doing our things, our daily things, feeling this inner body, this is the opening, the gateway into the present moment, into stillness. And it's like, voila, it's opened up. It's right there.

It's here. And yet the forms are here, manifested, consciousness. And then we can go about our day in what we can call a state of stillness, presence.

And we move, we act, we play, whatever. And this inner body, I mean, sometimes you can feel it, it's very strong, it's very palpable, and other times it's in the background, just as stillness is sometimes in the foreground, and other times it's in the background. But it's there.

But we don't pay attention to it, because most often we're continually looking out and

not keeping some attention inward on stillness, the inner body, and just that sense of aliveness within. So really, this is our spiritual practice, is a continually going in, in, in, and not giving everything, all of our attention, to the world of form.

[Speaker 1] (3:46:51 - 3:53:38)

So first we realize there is an energy field of pain in me, and then we go about our day that may manifest either as turbulence, anger, heaviness, like depression, tightness, fear. Whatever way it manifests, it's not pleasant. It's painful.

It's past pain, residues, but very much alive still. You carry it inside. But you're not always conscious of it, and I talk about it briefly in one chapter of the book, so we go into it a little bit more deeply now, and now there's the added energy of presence that we take into the pain body.

The pain body is sometimes dormant, and sometimes active. It becomes active, and it becomes active when you suddenly feel it very strongly, when it needs to feed on further experience of pain. As it always has to do regularly, like it's a little entity almost, it needs feeding temporarily on the experience of further pain.

And you will know that this has happened when a relatively insignificant trigger produces an incredible outburst reaction of pain. A minor thing goes wrong, or somebody says something, or your partner does something, or says something, and there's suddenly a deep, or even a thought comes in, and suddenly it serves as a trigger for an immense, the arising of deep emotional pain. At that moment, the pain body, this energy field, has come up out of its dormant state.

It is ready to feed on more pain. It produces first two ways in which it, I haven't quite put it that clearly in the book, I'll explain it in the next book. There are two ways in which it produces, it feeds on the further experience, because it's all it can feed on.

You cannot, the pain body consists of that energy of pain it needs. Please, where can I get more pain? It feeds on your thoughts when it's ready to rise up.

It will control your thinking. It rises into the mind. It rises into the mind.

And the mind, which is your thought activity, becomes aligned with the pain body. Every thought you think is destructive and painful. And the pain body loves it.

It gobbles up the energy of every thought that you think, every destructive and deeply negative thought. It eats it up, so to speak. And it's having a good time.

It's feeding. And at that moment, one way of putting it is, one could say that that is the addictive quality of human pain. Addictive because it loves its pain.

When the pain body has taken you over and has succeeded in pretending that that's who

you are, all your thinking is completely aligned with it. And it's feeding on it. At that very moment, the least thing you want, the last thing you want, is to be free of pain.

At that moment, pain is what you want, because at that moment you are the pain body. And anybody who tells you that if I came into your life at that moment and gave you this message that a life free from pain is possible, you would hit me over the head. Because the pain body would be there, and I would be talking to the pain body, and the pain body would be talking back at me.

So, the pain body needs to come in periodically. And you all have experienced it with partners, finding the ideal partner, and after a few weeks realizing that there's another side to them, that periodically they become a little monster. And then thinking, oh, I must have made a dreadful mistake.

You haven't. Everybody has a pain body, including yourself. But it's a bit more difficult to see the little monster coming up in yourself.

Now, the pain body will use your thinking. It will feed on your negative and destructive thinking. It can go on.

Now, how long the feeding time lasts of a particular pain body varies greatly from person to person. It could be a brief one, a pain body that feeds very quickly, could be an hour or two. Some pain bodies have a feeding time of several weeks, even months.

That's extreme. And in very extreme cases, there are some pain bodies that have virtually no dormant stage. They are continuously feeding and active, but that's more rare, but also happens.

You sometimes meet people who are, and you look into their eyes and you can see they are, the pain body is looking at you through their eyes and they're waiting for an excuse to have more, they want you to give them a painful reaction. They want you to be angry with them. They want you to attack them.

That's people who are totally possessed by the pain body.

[Speaker 3] (3:53:38 - 3:53:48)

Can you say a little bit about the intense pain of losing somebody through death, somebody who you're really close to, or the pain of a marriage dissolution?

[Speaker 1] (3:53:48 - 4:01:17)

Yes, thank you. Now, the pain of great loss, either loss of a loved one through death or loss of a relationship, which is also a close relationship, is also a kind of death. There may be some situations where surrendering to what is seems impossible.

Some situations are intrinsically so painful that you just, no matter, you may have been successfully practicing surrendering to what is, but suddenly something happens and you just can't and intense pain arises. And this is the second level of surrender. The first level of surrender is surrendering to what is.

That's the most perfect surrender. But this may not always be possible yet. The second level of surrender is to surrender to what you feel.

So if pain arises, because you couldn't surrender on level one to what is, it just wasn't possible, if pain arises, you surrender to the pain. You accept the pain. And that is a strange thing.

At first, everything inside you says, no, this is dreadful. I don't want the pain. The pain may flow into your mind.

But if you surrender to the pain, that can be a wonderful opening. The pain of loss, deep loss. Feel it and accept the pain that you feel so completely that almost as if there's not a person there anymore who is suffering the pain, there's only the pain.

And there's a complete acceptance of that. At first, it's very, it seems unnatural to do that. But as you continue to accept it and be with that pain, instead of running away from it, you will, after a while, something happens.

And the pain turns around. And there's suddenly a vast peace underneath the pain, which is not a denial of the pain. It's only by going into the pain and allowing it, you touch it suddenly.

Whenever there's loss, whether a big loss or little loss, it's an opportunity. You're the fabric of your existence. Suddenly a hole appears in it.

Something vital is gone. That is an emptiness. Great loss leaves a feeling of great emptiness.

And that great emptiness at first is deep pain because there's a reaction. The emptiness is painful. The reactive me reacts.

Now if you allow the emptiness to be, that is there where there was that being is gone, there's a hole. The winds of grace blow through that hole that is left when there's great loss. There's an incredible opportunity there if you only allow it.

In the absence, whenever there's an absence of something that had been greatly valued, it leaves a nothingness. The nothingness is at first very painful. As you surrender into the nothingness, there's a fullness that is hiding underneath, behind there.

And some people have done that. They lost everything all at once. There have been reports of people losing their position, their family, and their homes, all at once.

It's almost as if the fabric of your existence has only holes in it now. And at first there was an influx of incredible, unbearable pain. And then there was complete surrender.

And suddenly there was what Jesus calls the peace that passes all understanding, coming out of what was intense pain through surrender. And so that, that was the beginning when somebody dies close to you, surrender to the pain. Surrender to the feeling of the pain and see how it becomes transformed.

And what happens after that, it is, there's such an intense depth of peace and aliveness. If it could speak, of course it doesn't speak, if it could speak, it would say, all is well, there is no death. If there is no death, there is no death.

If it could speak, that's what it feels like. But you don't even need the words. And it will happen to everybody.

Some loss, some great loss will come into everybody's life. Somebody close to you will die. Another great loss will come.

Your own death at some point will come approaching. And you can see, oh. And by, perhaps everybody in this room by then will have already gone beyond identification with the little person and the little me, and already has access to a dimension that is beyond death.

The reality of who you are that is beyond death. I don't want to give you any belief. That's why I don't want to talk about it too much.

We are here to experience, to be the timeless consciousness, the timeless state of consciousness that is beyond birth and death, that is your reality and everybody else's reality. It is often through pain that you have access to it. And here it's an easier way.

But if pain is happening in your life at this time and coinciding with being here, that is wonderful. Life has given you this at this time. The two come together.

And that's beautiful. So anything you cannot accept externally and pain arises or something, whatever arises as a feeling, accept. Surrender to what you feel.

Surrender to what is. If you can't, surrender to what you feel about that.

[Speaker 5] (4:01:32 - 4:02:30)

This concludes Living the Liberated Life and Dealing with the Pain Body with Eckhart Tolle. For further information on lectures and workshops with Eckhart Tolle, you may visit his website at www.eckharttolle.com. You may also visit Namaste Publishing at www.namastepublishing.com.

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[Speaker 1] (4:02:49 - 4:16:14)

So level one, pain body feeds on your thinking. Level two, pain body feeds on the feedback of emotional pain from other people. So it will not only use your thinking, it might even predominantly use somebody else's reactions.

In relationships, when the pain body is ready to arise and feed, it will provoke a reaction in your partner or the partner does it to you, pushes the right buttons, because it wants pain. The pain body loves the drama. This is why drama is an essential part of most relationships.

The pain body needs feeding and you could be saying, suddenly it comes in. At the slightest trigger, there it is. So it feeds on the other person's reaction, and that's where drama arises in the relationship.

And it will give me more pain, please. And the mind is aligned with it, so the mind will find wonderful ways of rationalizing why it will add to it through heated discussions or shouting matches. So it's totally...

And then the other person's pain body awakens and the two feed on each other until feeding time is over. And the two pain bodies subside, go to sleep, digesting food, and then the relationship for a while is harmonious again. And then the cycle starts again.

So pain body feeding on thinking, pain body feeding on other people's reactions. Now I mentioned the unhappy me, a mind pattern that people are identified with, an unhappy sense of self. This mind pattern, when the pain body is active, becomes amplified, its energy, the energy of the unhappy me, when the pain body moves into that mind pattern that already has been telling you your life isn't good enough and so on, and you may not make it, and life has passed me by, and so on.

Now the pain body moves into that mind pattern and its energy gets amplified ten times, twenty times, fifty times, a hundred times. In other words, the unhappy me, when the pain body arises and flows into that mind structure, the emotion flows into the mind structure, the unhappy sense of me becomes dreadfully unhappy and loves its unhappiness, because that's what it consists of. Now all that it is, it is not a foreign body that lives in you.

It is, there's nothing that is not life energy. Even the pain body is life energy, except that it isn't flowing freely. It's got stuck somewhere.

And when energy gets stuck and cannot flow freely, pain arises, like a river. If a river

cannot flow, the water accumulates and pressure accumulates. But it's really, it's beautiful life energy.

The water is still beautiful, but there's pressure accumulating inside. That's what the pain body is. Now, as we bring presence, this consciousness, into the pain body, it no longer, can no longer fool you into completely identifying with it.

The presence, as the pain arises, from now on, the pain body, and many of you are already practicing that, pain arises, the pain body comes up, and at that moment you will recognize it as the pain body. That's the beginning of freedom from it. The recognition, when it comes, slight trigger, provocation, even a thought, deep pain arises in whatever form.

In some people it's a very active pain, active pain, and aggressive pain. In other persons it's a passive form of pain, poor little me victim pain. Doesn't matter which pain bodies have different qualities in different people.

It may be turbulence or heaviness or tightness or constriction. It doesn't matter what it is. As it arises, you will know there is a witnessing presence.

And you watch, oops, there's the pain body. And you feel the energy field of it in your body. Often you can feel it in the solar plexus or stomach area, sometimes in the belly, as a dreadful sense of, oh, heaviness.

Some people perceive it as a big hole, some gaping hole inside. Or it may be intense anger. But whatever it is, you watch it.

This is why sitting here is so helpful, because the witnessing presence, which is part of this new state of consciousness, gets so much strengthened simply by sitting in this energy field. So the watcher will be there, watching the pain. So the pain cannot use your mind anymore.

It cannot feed on your thinking, because you're watching it directly. It cannot creep into your mind and then become an unhappy me. So all that's left of the pain is an energy field of turbulence or heaviness.

But the pain has not become an unhappy me, an unhappy sense of self, of who you are. That's the beginning of the end of the pain. But our practice is allowing what is to be.

And that also applies, as long as the pain body is there in you, allowing the pain that is there in you also to be. That is a very powerful practice. So I'm not saying we are not fighting the pain.

We are not even trying to get rid of it. You bring the consciousness, which is a very compassionate state of allowing what is its very powerful state. It implies your present

as the one who is able to allow.

You are the one who is able to allow the pain to be. You know you're not creating this pain at this moment, because you practice accepting what is. So it's not pain that you are creating.

It's old pain. You bring the acceptance to the old pain. This wonderful state, this powerful practice does not just concern what happens to you externally, allowing this moment to be as it is.

It includes the arising of pain and the pain body. You watch it, feel it, allow it. So you bring presence into it.

You meet the presence meets the pain body. Here is the pain body, and there comes the silent space of presence. Okay.

And you hold the state of presence as the turbulence happens. Then the pain body is not replenishing itself. You've cut the link between the pain body and your thought processes.

It's not feeding on your thinking anymore. You're watching it. Now, the best time to catch it and watch it is as it first arises in you, when you first notice it arising, to immediately become very alert with every cell of your body and feel it.

There it is. And stay alert. Stay present.

Continue to watch. This is the beginning of the transmutation of pain. The more you watch, the less it can feed.

It loses its energy charge every time you stay present as the watcher of it. It's not gaining new energy. In fact, it's losing energy as the pain body, but the very energy that was trapped in there as the pain body becomes part of the aliveness of who you are.

Many people's life energy is, to a large extent, trapped in their pain body. They have little access to their aliveness because the pain absorbs so much of their aliveness, and it's all trapped in there, in a big, unhappy me. And nothing is flowing.

There's no flow whatsoever. There's only a big, huge contraction. Many human beings are one big contraction.

It's amazing, the egoic state. It's one big contraction. Nothing flows.

And as the energy becomes freed that's in the pain body, there's an incredible increase in aliveness and vitality. And, of course, pain goes. It will not go the very first time you do it.

You will have to do it many times. Many times it will try to arise again and it will arise. Many times you will lose it.

You will lose yourself in it again. That's right. It's all part of this.

There will be times when it will take you over again. And afterwards you remember, oh, there it was, and I missed it completely. You might have gone through three hours of drama with your partner, and afterwards you say, oh, that was the pain body.

I missed it completely. That's all right. Next time maybe you'll catch it and know that it's there.

The good thing is that the pain body becomes actually your ally in your presence practice because without it very few people would have been able to have enough motivation to enter the new state of consciousness. Every time the pain body comes until you know this fact, the pain body will trick you every time and you will lose consciousness every time. But now that you know this, whenever it comes, it becomes incorporated into your practice of presence.

So the more often it comes, the better it is. You're lucky. If you have a strong pain body, you're lucky.

It's good for your practice. It can become a great teacher. That is actually the most powerful part of your practice is to work with the pain body and see how quickly the transmutation happens when it no longer is an unhappy me.

It's simply pain. Not pleasant, but you can allow it, and there's an incredible intensification of presence every time you bring it to the pain body. Now those of you who have very dense or heavy pain bodies will need more intense presence.

Most people who I know who have gone to become almost free of pain, there are not yet many who are completely free, but there will be, are people who have had very dense pain bodies because their motivation is stronger to be free.

[Speaker 3] (4:16:53 - 4:17:19)

Probably my question is going to be a redundant and silly one. You don't have to answer it if you think it's redundant. My suffering has decreased by far, but I still feel frustrated with the return of pain body whenever it comes.

I know it's much less, much shorter and weaker and everything, and I try to not resist it, but I still do feel frustrated. Any comments?

[Speaker 1] (4:17:20 - 4:17:21)

Frustrated with?

[Speaker 3] (4:17:21 - 4:17:55)

With the return of pain body, and when I see myself reacting to whatever event it is, I have put these notes everywhere in my car, house, everywhere. But if I don't turn around and the pain body comes back, then I catch it very often in the middle of the attack and I just leave wherever I am and I go to this silent place. I try to say, okay, it's okay just to be compassionate toward myself, yet I do get frustrated after it happened again.

[Speaker 1] (4:17:57 - 4:18:40)

Well, that's lovely. Well, it's wonderful to see that there's already so much dis-identification from the pain body in you, maybe not enough yet for what you demand of yourself. Of course, it's complete freedom from the pain body, but there's already a lot of detachment coming in.

Does the awakening come in in the middle of being taken over by a pain body reaction sometimes, as you said, in the middle of it? And then what do you do?

[Speaker 3] (4:18:40 - 4:19:16)

What happens? If I'm shouting, then I just stop and then I say, okay, just leave. And then I just leave, which is quite often with my poor son.

And he's six and then I just try to leave wherever I am. And of course, he doesn't want me to leave. And at the same time, I'm thinking, okay, I'm the adult, I have to be able to master my whatever.

And I try to calm down. I do do that. And even he knows you.

And he says, okay, go read, listen to your teacher.

[Speaker 1] (4:19:23 - 4:19:25)

So how old is your son?

[Speaker 3] (4:19:26 - 4:19:26)

Pardon?

[Speaker 1] (4:19:26 - 4:19:47)

How old is he? He's six. Oh.

I wish I had parents who were as conscious as you when I was six. And I wish I had heard of the pain body when I was six. Nobody told me, but so he already knows about all that.

[Speaker 3] (4:19:47 - 4:19:47)

He does.

[Speaker 1] (4:19:48 - 4:19:50)

And he knows it's your pain body.

[Speaker 3] (4:19:50 - 4:19:52)

He does. I tell him.

[Speaker 1] (4:19:52 - 4:19:53)

That's wonderful, isn't it?

[Speaker 3] (4:19:53 - 4:19:55)

That was mommy's pain body.

[Speaker 1] (4:19:55 - 4:20:10)

So it's beautiful. So it's already happening. Why just let it go?

If you remove yourself, if that helps, go to another room and sit quietly for a few minutes.

[Speaker 3] (4:20:11 - 4:20:13)

But what does it come back? It's been three years.

[Speaker 1] (4:20:13 - 4:23:37)

It's been there for thousands of years. So a few years is very little for thousands of years to dissolve. So it's inherited.

It's ultimately every pain body is ultimately collective. It's part of the collective pain body. Even if it looks personal, when you look deep enough and you follow it back far enough, you realize it merges with the collective pain body of humanity.

And when you dissolve yours, you not only do it for yourself, you do it for collective also. It's not just a personal thing. So you're doing far more good when you realize.

And so just a little hint. There may be certain typical situations that you already know that tend to trigger your pain body. And when a typical situation that you already know tends to pull you into that unconscious reaction, you know already what's it, when you, just as this situation, it might be a conversation or whatever it is, just at the beginning of it, you know, okay, here I need to be particularly alert because this is one of those

situations that pulls me into unconsciousness.

You don't even need to think it, you know it. And so then you can be, but then you can carry on and with an increased alertness inside yourself as you continue to talk and be involved in that typical situation and bring your increased alertness into it. And as you know, I sometimes use the expression, turn up the dimmer switch on the light, you go.

And when you know you're approaching a potential situation that is tends to pull you into unconsciousness, then you have to turn up the light on your dimmer switch. You go like, okay, now you carry on talking, but you're not identified anymore with mind, you're identified with presence, you are the presence. And so that's the practice.

You can even write down, make a little list of typical pain body triggers for me. One, two, three, four, five. And then, then you know them there and then you go, you see when it's coming, you say, oops, there's one.

Okay. Become alert, present in your entire body. With pain body, especially you need to have attention in the energy field of the body because pain body is a partly physical, physical energy, partly mental, a mixture.

And so you're in there with your attention and you can feel the aliveness in every cell and then continue to talk and then see, use it as a practice and to play with it. And if you fail, it's fine. At least you know you failed.

The world is full of people who continuously get drawn into it and never even know it because they're so identified with it. You're doing good work, not only for yourself, but for many others. Everybody does that who works with their pain body.

[Speaker 3] (4:23:38 - 4:23:54)

Can I be selfish, ask a quick question? I do feel that I have created a lot of pain body in him, like such as you mentioned that the first few. So does it stay with him and or can I, other than being present, can I help him?

[Speaker 1] (4:23:55 - 4:24:12)

It's possible that your pain body has already infected him a little bit, but your presence will infect him even more. So that counterbalances that a lot too. If you bring in presence, then he may not develop a fully fledged full pain body.

[Speaker 3] (4:24:13 - 4:24:13)

I hope so.

[Speaker 6] (4:24:15 - 4:24:16)

Just a little bit.

[Speaker 3] (4:24:16 - 4:24:18)

Thank you so much and thanks for your teaching. Thank you.

[Speaker 4] (4:24:35 - 4:25:06)

I understand how you can be in the moment and when it's a calm, peaceful moment, it's much easier to enter into a state of stillness. For somebody who's in a state of severe or prolonged psychic or physical pain, what is the process by which they learn to find some kind of stillness within that when it's so all-consuming what they desire is for it to pass more than anything else?

[Speaker 1] (4:25:06 - 4:35:39)

Yes. Thank you. Sometimes people just know or they haven't heard of the possibility of acceptance of what is.

The largest part of the population of our planet is not even aware that such a possibility exists, that you can accept a situation that usually would be called unacceptable. So a person really, either it happens spontaneously, there is a letting go of inner resistance because you cannot stand the pain anymore. And very often the large part of the pain is the resistance to whatever is the case.

A large part of the pain is the psychological pain that says, this is dreadful. The last few years of my mother, for example, she was, occasionally I was able to bring her into stillness, but very quickly she was drawn out again by her mind and 90% of her suffering, which was intense the last two or three years of her life, 90% of her suffering was psychological. Yes, her body was no longer working normally.

She found it increasingly difficult to walk. Then she had to walk with the help of this device, a walker, and then her eyesight was beginning to fail. So those, but she did not have physical pain, but she had physical discomfort and it became increasingly difficult to move from here to there by herself.

That in itself would have been, yes, not pleasant perhaps, it would have been uncomfortable. The eyesight failing, yes, you can't see very clearly anymore, but that you can live with, what you cannot live with is the enormous amount of psychological suffering that then she generated unconsciously for herself, which said, what if I go blind completely? And she spent hours and hours in terror at this thought of going blind completely.

What if I won't even be able to walk anymore? And so she spent many more hours thinking, what if I'm going to spend my last few years in bed and I can't go to the

bathroom by myself anymore? What if that happens to me because that seems to be the way I'm going?

Enormous amount of suffering. And again, I tried again and again to say, if this is not what is now, it's just this, what you're experiencing now is just this. For brief moments she got it and she was free of the what-if extrapolation of what if this continues.

A further area of suffering was, since she had always been identified with her external appearance, what are people going to think of me? Now they see me walking with this walker. She must be dreadful for somebody to whom other people's opinion had always been very important.

So there was an enormous amount of psychological suffering there also. So every day was consumed in intense psychological suffering. So very often a large part of the suffering is psychic, psychological, emotional suffering generated unconsciously by the mind.

And then there is the actual physical suffering at times that is there in the form of pain or in the form of extreme discomfort or in the form of weakness. The message is there is a way of going beyond unnecessary suffering, which really is to say of going beyond all suffering, because suffering is, the way we use the term here, suffering is the superstructure on top of what is the mind-created baggage. There is a way of being free of that.

But not everybody is ready to hear this. Those who hear this message, which is in essence a spiritual message, but not everybody is yet open to this spiritual message. There are some people who don't even need the spiritual message to whom the realisation of letting go comes spontaneously.

That happened to me. So it came because the suffering, the psychological suffering became so intense there had to be a letting go, otherwise I would have had to kill myself. There had to be a letting go and some, the intelligence, the greater intelligence within, on some level must have realised that, well it did that night, it realised that I was doing it unconsciously.

I can't live with myself and who is the self that I can't live with? It's the unhappy superstructure that has been created. So to some people it happens by itself.

You sometimes see people in poor countries, people who certainly would never have attended a workshop, who would never have bought a spiritual book and perhaps never come into contact with any spiritual teaching perhaps beyond the traditional religion of their country, which in most cases is just a formal thing, and yet sometimes you see people and they may even occasionally a beggar you see who has gone through no suffering anymore.

You can see a light shining through their eyes, the body may be unwell, but they have gone into that inner acceptance of the is-ness of this moment and then something else has come through. Not everybody is ready, whoever is ready for it, it will happen for them. They will, whether it comes spontaneously or with the help of some so-called spiritual teaching, doesn't really matter.

If you are ready for it, either it will happen to you spontaneously or it will happen to you with the help of a spiritual teaching and you will suddenly hear it and suddenly see the possibility of what the Buddha called the end of suffering. That's the whole teaching of the Buddha, has that purpose to bring about the end of suffering. But neither at that time nor now is everybody ready to hear that.

So there are millions of people still on the planet who have never heard anything of the end of suffering, and if they heard it, they still wouldn't hear it. It still wouldn't, it wouldn't sink in. So sometimes people pick up a spiritual book, whatever it may be, Power of Now or any other spiritual book, somebody has sent it to them, says, you must, you really need this book.

Sometimes people tell me they send it to a friend, they send it to a relative, an uncle, their aging parent, or the other way, the aging parent sends it to their young daughter, you must read this book, you need it. And so the recipient gets the book, opens it, says, what does that mean? It means nothing.

Then they, well, at best they put it on the shelf and it gathers dust or they may, they even get angry. They can even get, they get angry, some people whose ego is so strongly entrenched and who don't want to let go of the suffering that's associated with ego, they get angry when they see this. In the office, Eckhart Tschings, one day, apparently, I don't, I didn't see it, but a new earth arrived in a package and somebody had put it through a shredder and returned it to the office.

So that's what happened. So this person was not ready. You cannot force it on people and you cannot, like, if the apple isn't ripe, then there isn't, it just won't happen.

So there needs to be some degree of readiness and then either it happens spontaneously or it happens with the help of a teaching and then it happens. So all the spiritual teaching does, it saves time, which is not real, but it's on this level, you have to see levels, beautifully expressed in the Course in Miracles where it says, delay does not matter in eternity, but it is tragic in time, different levels. So it just, it saves time and suffering, that's what spiritual teaching does, because in the absence of a spiritual teaching, you still have your suffering.

That's the teaching and the teacher, everybody has that. That's the main teaching and the main teacher. Even if you never come into contact with any spiritual teaching, then your spiritual teacher is your suffering and then eventually it will wake you up,

eventually.

It could take time. Of course, the awakening itself does not take time. You can only wake up now.

One more quote from the Course in Miracles, I haven't quoted that in a long time. It has taken time to misguide you so completely, but it takes no time at all to be who you are.

[Speaker 2] (4:36:08 - 4:47:14)

This exercise that we will do is called Whole Body Breathing and it's intended to not only quiet the mind, but to help you to become aware of the energy that you are, an energy that permeates within the body and extends beyond the body, connecting you to the universe. You may wish to do this exercise sitting just right here at your computer, or you may wish to stand whichever position you choose. Be totally present.

With what is arising and be conscious and aware of your entire body and the energy that flows. Come to sit at the edge of your chair, so your sit bones are at the edge of the chair. Your feet are flat on the floor, about hip width apart, and your spine is upright.

Hold your hands in front of you, palms facing each other, but not touching. You may wish to close the eyes. If you are standing, you are standing with your feet hip width apart and your knees are slightly bent.

Imagine the crown of your head reaching towards the sky, palms in front, facing each other, and close your eyes. As you inhale, your hands move apart, and as you exhale through the mouth or through the nose, your hands come closer together, but not touching. So, inhale, hands move apart, and exhale, bringing them closer together.

So, inhale through the nose, and exhale through the nose or through the mouth. So, our breathing is coordinated with the movement of your hands. And imagine the chi between your hands.

Not only imagine it, but feel it. See if you can feel the energy between the hands. So, your hands could be moving wide apart, or just very little.

Just be present with this energy, what's between the hands. Be present with your breath, coordinating breath and movement. Inhaling deeply, and exhaling, allowing your total body to relax.

Relaxing the shoulders, relaxing your jaw, relaxing your hands, your fingers. You may even notice that it's not only your hands are moving, but your arms are moving apart as you inhale, and exhale, come together. Now, feel yourself breathing not only through the nose, but with your entire body.

So, when you inhale, every cell of your body inhales. And as you exhale, all the stagnant

energy in your body releases through every pore. It's a whole body breathing.

Your body breathes. Every cell becomes alive. Even the hairs on your body, your entire body, is breathing, is alive, is energy.

If you're standing, make sure your knees are unlocked. This simple exercise is rejuvenating for your entire body, calming for your mind. Breathing in deeply, you can even feel the breath coming in through your toes.

And exhale, relax. If thoughts arise, just return your attention to the breath. Return your attention to the chi between your hands.

We're not doing anything, just breathing. Simple breathing with your entire body. And a few more deep breaths.

And when you're ready, the chi between your hands. One more inhale. And as you exhale, bringing the chi between your hands to the dantian, your belly.

Scanning your body, making sure that everything's relaxed. Relaxed your shoulders, your face, your arms, your belly, your legs and your feet and your toes. Notice how you feel in this moment.

Perhaps you feel calmer, relaxed, energized. And when you're ready, you can slowly open your eyes. And thank you.

Namaste.